THE

SPECTATOR.

VOL. V.



The NINTH EDITION.

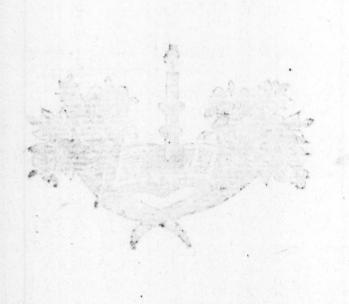
DUBLIN:

Printed by and for GEORGE GRIERSON, at the Two Bibles in Effex-Street. 1728.

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SPROTATOR

Vol. V.



To Charte Entrion.

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To the Right Honourable

Thomas Earl of Wharton.

My LORD,



HE Author of the Spectator having prefixed before each of his Volumes the Name of some great Person

to whom he has particular Obligations, Vol. V. A lays

The Dedication.

lays his Claim to Your Lordship's Patronage upon the same Account. I must confess, my Lord, had not I already received great Instances of Your Fayour, I should have been afraid of submitting a Work of this Nature to Your Perusal. You are so thoroughly acquainted with the Characters of Men, and all the Parts of human Life, that it is impossible for the least Misreprefentation of them to escape Your No-It is Your Lordship's particular Distinction that You are Master of the whole Compass of Business, and have fignalized Your Self in all the different Scenes of it. We admire some for the Dignity, others for the Popularity of their Behaviour; some for their Clearness of Judgment, others for their Happiness of Expression; some for the laying of Schemes, and others for the

The Dedication.

putting of them in Execution: It is Your Lordship only who enjoys these feveral Talents united, and that too in as great Perfection as others possess them fingly. Your Enemies acknowledge this great Extent in Your Lordship's Character, at the same Time that they use their utmost Industry and Invention to derogate from it. But it is for Your Honour that those who are now Your Enemies were always fo. You have acted in fo much Confistency with Your Self, and promoted the Interests of Your Country in so uniform a Manner, that even those who would misrepresent Your generous Defigns for the Publick Good, cannot but approve the Steadiness and Intrepidity with which You pursue them. It is a most sensible Pleasure to me that I have this Opportunity of professing my self A 2 one

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The Dedication.

one of Your great Admirers, and, in a very particular Manner,

My LORD,

Your Lordship's

most Obliged,

and most Obedient

Humble Servant,

The SPECTATOR.

Amsheth (5) Reservable

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SPECTATOR.

VOL. V.

Nº 322. Monday, March 10. 1712.

Ad humum mærore grapi deducit & angit

T is often said, after a Man has heard a Story with extraordinary Circumstances, It is a very good one if it be true: But as for the following Relation, I should be glad were I sure it were sale. It is told with such Simplicity, and there are so many artless Touches of Distress in it, that I sear it comes too much from the Heart.

Mr. SPECIATOR,

of ME Years ago it happened that I lived in the same House with a young Gentleman of Merit; with whose good Qualities I was so much taken, as to make it my Endeavour to shew as many I was able in my self. Familiar Converse improved general Civilities into an unseigned Passion on both sides. He watched an Op-

portunity to declare himself to me; and I, who could not expect a Man of so great an Estate as his, received his Addresses in such Terms, as gave him no Reason to believe I was displeased with them, tho' I did nothing to make him think me more easy than was decent. His Father was a very hard worldly Man, and proud; fo that there was no reason to believe he would easily be brought to think there was any thing in any Wo-· man's Person or Character that could ballance the Disadvantage of an unequal Fortune. In the · mean time the Son continued his Application to me, and omitted no Occasion of demonstrating the most difinterested Passion imaginable to me; and in plain direct Terms offer'd to marry me privately, and keep it so till he should be so happy as to gain his Father's Approbation, or become possessed of his Estate. I passionately loved him, and you will believe I did not deny fuch a one what was my Interest also to grant. However I was not so young, as not to take the Precaution of carrying with me a faithful Servant, who had been also my Mother's Maid, to be present at the Ceremony. When that was over, I demanded a ' Certificate, figned by the Minister, my Husband, and the Servant I just now spoke of. After our Nuptials, we conversed together very familiarly in the same House; but the Restraints we were generally under, and the Interviews we had, being stolen and interrupted, made our Behaviour to each other have rather the impatient Fondness which is visible in Lovers, than the regular and gratified Affection which is to be observed in Man and Wife. This Observation made the Father very anxious for his Son, and press him to a Match he had in his Eye for him. To relieve my Husband from this Importunity, and conceal

the Secret of our Marriage, which I had reason

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to know would not be long in my Power in Town, it was resolved that I should retire into a remote Place in the Country, and converse under feigned Names by Letter. We long contiued this Way of Commerce; and I with my Needle, a few Books, and reading over and over my Husband's Letters, passed my Time in a re-' figned Expectation of better Days. Be pleased to take notice, that within four Months after I left ' my Husband I was delivered of a Daughter, who died within few Hours after her Birth. This Accident, and the retired Manner of Life I led, gave criminal Hopes to a neighbouring Brute of a ' Country Gentleman, whose Folly was the Source of all my Affliction. This Rustick is one of those rich Clowns, who supply the Want of all manner of Breeding by the Neglect of it, and with noify Mirth, half Understanding, and ample Fortune, force themselves upon Persons and Things without any Sense of Time and Place. The poor ' ignorant People where I lay concealed, and now ' passed for a Widow, wondered I could be so ' fly and strange, as they called it, to the Squire; and were bribed by him to admit him whenever ' he thought fit. I happened to be fitting in a little ' Parlour which belong'd to my own Part of the House, and musing over one of the fondest of my · Husband's Letters, in which I always kept the ' Certificate of my Marriage, when this rude Fellow came in, and with the nauseous Familiarity of fuch unbred Brutes, fnatched the Papers out of my Hand. I was immediately under fo great a Concern, that I threw my felf at his Feet, and begged of him to return them. He, with the same odious Pretence to Freedom and Gaiety, Iwore he would read them. I grew more importunate, he more curious, till at last, with an Indignation arising from a Passion I then first discovered in him, he threw the Papers into the Fire, Iwearing that fince he was not to read them, the Man who writ them should never be so happy as to have · me read them over again. It is infignificant to tell you my Tears and Reproaches made the boi-· sterous Calf leave the Room ashamed and out of · Countenance, when I had leifure to ruminate on this Accident with more than ordinary Sorrow: However, fuch was then my Confidence in my . Husband, that I writ to him the Misfortune, and defired another Paper of the fame kind. He deferred writing two or three Posts, and at last ans fwered me in general. That he could not then fend me what I asked for, but when he could find a proper Conveyance, I should be fure to have it. From this time his Letters were more s cold every Day than other, and as he grew indifferent I grew Jealous. This has at last brought me to Town, where I find both the Witnesses of my Marriage dead, and that my Husband, after three Months Cohabitation, has buried a young Lady whom he married in Obedience to his Father. In a word, he shuns and disowns me. 4 Should I come to the House and confront him, the Father would join in supporting him against 4 me, though he believed my Story; should I talk it to the World, what Reparation can I expect for an Injury I cannot make out? I believe he e means to bring me, through Necessity, to refign my Pretentions to him for some Provision for my Life; but I will die first. Pray bid him remember what he faid, and how he was charmed when he laughed at the heedless Discovery I often made of my felf; let him remember how 4 awkward I was in my diffembled Indifference towards him before Company; ask him how I, who could never conceal my Love for him, at his own Request, can part with him for ever?

Oh, Mr. SPECTATOR, sensible Spirits know no Indisference in Marriage; what then do you think is my piercing Affliction?——I leave you to represent my Distress your own Way, in which I desire you to be speedy, if you have Compassion for Innocence exposed to Insamy.

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Tuesday, March 11.

- Modo Vir, modo Famina-

HE Journal with which I presented my Reader on Tuesday last, has brought me in several Letters, with Accounts of many private Lives cast into that Form. I have the Rake's Journal, the Soi's Journal, the Whoremaster's Journal, and among several others a very curious Piece, entitled, The Journal of a Mobock. By these Instances I find that the Intention of my last Tuesday's Paper has been mistaken by many of my Readers. I did not defign fo much to expose Vice as Idleness, and aimed at those Persons who pass away their Time rather in Trifles and Impertinence, than in Crimes and Immoralities. Offences of this latter kind are not to be dallied with, or treated in so ludicrous a manner. In short, my Journal only holds up Folly to the Light, and shews the Disagreeableness of such Actions as are indifferent in themselves, and blameable only as they proceed from Creatures endow'd with Reason.

My following Correspondent, who calls her self Clarinda, is such a Journalist as I require: She seems by her Letter to be placed in a modish State of Indisserence between Vice and Virtue, and to be susceptible of either, were there proper pains taken with her. Had her Journal been filled with Gallantries, or such Occurrences as had shewn

her wholly divested of her natural Innocence, notwithstanding it might have been more pleasing to the Generality of Readers, I should not have published it; but as it is only the Picture of a Life filled with a fashionable kind of Gaiety and Laziness, I shall set down five Days of it, as I have received it from the Hand of my fair Correspondent.

Dear Mr. SPECTATOR,

Y OU having set your Readers an Exercise in one of your last Week's Papers, I have perform'd mine according to your Orders, and herewith send it you enclosed. You must know, Mr. Spectator, that I am a Maiden Lady of a good Fortune, who have had several Matches offered me for these ten Years last past, and have at present warm Applications made to me by a very pretty Fellow. As I am at my own Disposal, I come up to Town every Winter, and pass my Time in it after the Manner you will find in the following Journal, which I begin to write upon the very Day after your Spectator upon that Subject

TUESDAY Night. Could not go to fleep till one in the Morning for thinking of my Journal.

WEDNESDAY. From Eight till Ten. Drank two Dishes of Chocolate in Bed, and fell asleep after them.

From Ten to Eleven. Eat a Slice of Bread and Butter, drank a Dish of Bohea, read the Spectator.

From Eleven to One. At my Toilette, try'd a new Head. Gave Orders for Veny to be combed and washed. Mem. I look best in Blue.

From One till Half an Hour after Two. Drove to the Change. Cheapned a Couple of Fans.

Till

Till Four. At Dinner. Mem. Mr. Froth paffed

by in his new Liveries.

From Four to Six. Dressed, paid a Visit to old Lady Blithe and her Sister, having before heard they were gone out of Town that Day.

From Six to Eleven. At Baffet. Mem. Never

fet again upon the Ace of Diamonds.

THURSDAY. From Eleven at Night to Eight in the Morning. Dream'd that I punted to Mr. Froth. From Eight to Ten. Chocolate. Read two Acts

in Aurengzebe abed.

row Lady Faddle's Cupid for Veny. Read the Play-Bills. Received a Letter from Mr. Froth. Mem.

locked it up in my strong Box.

Rest of the Morning. Fontange, the Tire-woman, her Account of my Lady Blithe's Wash. Broke a Tooth in my little Tortoise-shell Comb. Sent Frank to know how my Lady Hestick rested after her Monkey's leaping out at a Window. Looked pale. Fontange tells me my Glassis not true. Dressed by Three.

From Three to Four, Dinner cold before I fat

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From Four to Eleven. Saw Company. Mr. Froth's Opinion of Milton. His Account of the Mobocks. His Fancy for a Pin-cushion. Picture in the Lid of his Snuff-box. Old Lady Faddle promises me her Woman to cut my Hair. Lost five Guineas at Crimp.

Twelve a Clock at Night. Went to bed,

FRIDAY. Eight in the Morning. Abed. Read over all Mr. Froth's Letters. Cupid and Veny.

Ten a Clock. Stay'd within all day, not at home. From Ten to Twelve. In Conference with my Mantua-Maker. Sorted a Suit of Ribbands. Broke my blue China Cup.

From

From Twelve to One. Shut my felf up in my Chamber, practifed Lady Betty Modely's Skuttle. One in the Afternoon. Called for my flowered Handkerchief. Worked half a Violet Leaf in it. Eyes aked and Head out of Order. Threw by my Work, and read over the remaining Part of Anrengzebe.

From Three to Four. Dined.

From Four to Twelve. Changed my Mind, drefsed, went abroad, and play'd at Crimp till Midnight. Found Mrs. Spitely at home. Conversa tion: Mrs. Brilliant's Necklace false Stones. Old Lady Loveday going to be mairied to a young Fellow that is not worth a Groat. Miss Prac gone into the Country. Tom. Townley has red Hair Mem. Mrs. Spitely whispered in my Ear that she had fomething to tell me about Mr. Froth. I am fure it is not true.

Between Twelve and One. Dreamed that Mi Froth lay at my Feet, and called me Indamora.

SATURDAY. Rose at Eight a Clock in the Morning. Sat down to my Toilette.

From Eight to Nine. Shifted a Patch for half an Hour before I could determine it. Fixed it above my left Eye-brow.

From Nine to Twelve. Drank my Tea, and

dreffed.

From Twelve to Two. At Chappel. A great deal of good Company. Mem. The third Air in the new Opera. Lady Blithe dreffed frightfully.

From Three to Four. Dined. Mils Kitty called upon me to go to the Opera before I was rifen from Table.

From Dinner to Six. Drank Tea. Turned off a

Footman for being rude to Veny.

Six a Clock. Went to the Opera. I did not fee Mr. Froth till the beginning of the second Ac. Mr. my uttle. vered

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Mr. Vol. V.

Mr. Froth talked to a Gentleman in a black Wig. Bowed to a Lady in the front Box. Mr. Froth and is Friend clap'd Nicolini in the third Act. Mr. Froth cried out Ancora. Mr. Froth led me to my Chair. I think he squeezed my Hand.

Eleven at Night. Went to Bed, Melancholy Preams. Methought Nicolini said he was Mr.

SUNDAY. Indisposed.

MONDAY. Eight a Clock. Waked by Miss Citty. Aurengzebe lay upon the Chair by me. Kitrepepeated without Book the eight best Lines in the Play. Went in our Mobbs to the dumb Man, coording to Appointment. Told me that my Loer's Name began with a G. Mem. The Conjurer as within a Letter of Mr. Froth's Name, &c.

ind that I am at a loss to know whether I pass my Time well or ill; and indeed never thought of considering how I did it, before I perused your Speculation upon that Subject. I scarce find a single Action in these five Days that I can throughly approve of, except the working upon the Violet-Leaf, which I am resolved to finish the first Day I am at leisure. As for Mr. Froth and Very, I did not think they took up so much of my Time and Thoughts, as I find they do upon my Journal. The latter of them I will turn off if you insist upon it; and if Mr. Froth does not bring Matters to a Conclusion very suddenly, I will not let my Life run away in a Dream.

Your humble Servant,

Clarinda.

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To

To resume one of the Morals of my first Paper, and to confirm Clarinda in her good Inclinations, I would have her consider what a pretty Figure she would make among Posterity, were the History of her whole Life published like these five Days of it. I shall conclude my Paper with an Epitaph written by an uncertain Author on Sir Philip Sidney's Sister, a Lady who seems to have been of a Temper very much different from that of Clarinda. The last Thought of it is so very noble, that I dare say my Reader will pardon me the Quotation.

On the Countess Dowager of Pembroke.

Underneath this Marble Hearse Lies the Subject of all Verse, Sidney's Sister, Pembroke's Mother; Death, ere thou hast kill'd another, Fair and learn'd, and good as she, Time shall throw a Dart at thee.

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Nº 324. Wednesday, March 12.

O curvæ in terris animæ, & cælestium inanes.
Pers.

Mr. SPECTATOR,

THE Materials you have collected together towards a general History of Clubs, make fo bright a Part of your Speculations, that I think it is but a Justice we all owe the learned World to furnish you with such Affistances as may promote that useful Work. For this Reason I could not forbear communicating to you some imperfect Informations of a Set of Men (if you will allow them a Place in that Species of Being)

who have lately erected themselves into a Nocturnal Fraternity, under the Title of The Mohock

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Club,

· Club, a Name borrowed it seems from a sort of · Cannibals in India, who fublist by plundering and devouring all the Nations about them. The President is stiled Emperor of the Mobocks; and his Arms are a Turkish Crescent, which his ime perial Majesty bears at present in a very extraordinary manner engraven upon his Forehead. A-' greeable to their Name, the avowed Defign of their Institution is Mischief; and upon this Foundation all their Rules and Orders are framed. An outragious Ambition of doing all possible hurt to their Fellow-Creatures, is the great Ce-' ment of their Assembly, and the only Qualification required in the Members. In order to exert this Principle in its full Strength and Perfection, they take care to drink themselves to a pitch, that is, beyond the Possibility of attending to any Motions of Reason or Humanity; then make a e general Sally, and attack all that are so unfortunate as to walk the Streets through which they patrole. Some are knock'd down, others stabb'd, others cut and carbonado'd. To put the Watch to a total Rout, and mortify some of those inoffensive Militia, is reckon'd a Coup d'eclat. The particular Talents by which these Misanthropes are distinguished from one another, confist in the various kinds of Barbarities which they execute upon their Prisoners. Some are celebrated for a happy Dexterity in tipping the Lion upon them; which is performed by squeezing the Nose flat to the Face, and boring out the Eyes with their Fingers: Others are called the Dancing-Masters, and teach their Scholars to cut Capers by running Swords thro' their Legs; a new Invention, whether originally French I cannot tell: A third fort are the Tumblers, whose Office it is to set Women upon their Heads, and commit certain Indecencies, or rather Barbarities,

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on the Limbs which they expose. But these I forbear to mention, because they can't but be ve-

No 324.

* ry shocking to the Reader, as well as the SPEC-* TATOR. In this manner they carry on a War * against Mankind; and by the standing Maxims

of their Policy, are to enter into no Alliances

but one, and that is Offensive and Desensive with all Bawdy-Houses in general, of which they have declared themselves Protectors and Guarantees.

I must own, Sir, these are only broken incoherent Memoirs of this wonderful Society, but they are the best I have been yet able to procure;

for being but of late Establishment, it is not ripe for a just History: And to be serious, the chief

Defign of this Trouble is to hinder it from ever being fo. You have been pleas'd, out of a con-

cern for the good of your Countrymen, to act under the Character of SPECTATOR, not only

the Part of a Looker-on, but an Overseer of their

Actions; and whenever such Enormities as this infest the Town, we immediately sty to you for

Redrefs. I have reason to believe, that some

thoughtless Youngsters, out of a false Notion of Bravery, and an immoderate Fondness to be di-

flinguished for Fellows of Fire, are insensibly hurryed into this senseless scandalous Project:

Such will probably stand corrected by your Re-

proofs, especially if you inform them, that it is
 not Courage for half a score Fellows, mad with

Wine and Luft, to fet upon two or three soberer

than themselves; and that the Manners of Indian
Savages are no becoming Accomplishments to

an English fine Gentleman. Such of them as have been Bullies and Scowrers of a long stand-

ing, and are grown Veterans in this kind of Ser-

vice, are I fear too hardned to receive any Impressions from your Admonitions. But I begyou

would recommend to their Perusal your ninth

Speculation: They may there be taught to take warning from the Club of Duellists; and be put in Mind, that the common Fate of those Men of Honour was to be hang'd.

March the 10th. I am, SIR,

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Your most humble Servant, Philanthropos.

THE following Letter is of a quite contrary nature; but I add it here, that the Reader may observe at the same View, how amiable Ignorance may be when it is shewn in its Simplicities, and how detestable in Barbarities. It is written by an nonest Countryman to his Mistress, and came to the Hands of a Lady of good Sense wrapped about Thread-Paper, who has long kept it by her as an image of artless Love.

o her I very much respect, Mrs. Margaret Clark.

OVELY, and oh that I could write loving ' Mrs. Margaret Clark, I pray you let Affection excuse Presumption. Having been so hapby as to enjoy the Sight of your fweet Countenance and comely Body, sometimes when I had occasion to buy Treacle or Liquorish Powder. at the Apothecary's Shop, I am so enamoured with you, that I can no more keep close my flaming Desire to become your Servant. And I am the more bold now to write to your fweet, felf, because I am now my own Man, and may match where I please; for my Father is taken away, and now I am come to my Living, which is Ten Yard Land, and a House; and there is never a Yard of Land in our Field but is as well worth ten Pound a Year, as a Thief is worth a Halter; B3

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on the Limbs which they expose. But these I forbear to mention, because they can't but be very shocking to the Reader, as well as the SPE C-TATOR. In this manner they carry on a War against Mankind; and by the standing Maxims of their Policy, are to enter into no Alliances but one, and that is Offensive and Defensive with all Bawdy-Houses in general, of which they have ' declared themselves Protectors and Guarantees. I must own, Sir, these are only broken incoherent Memoirs of this wonderful Society, but they are the best I have been yet able to procure; for being but of late Establishment, it is not ripe for a just History: And to be serious, the chief Defign of this Trouble is to hinder it from ever being fo. You have been pleas'd, out of a concern for the good of your Countrymen, to act under the Character of SPECTATOR, not only the Part of a Looker-on, but an Overleer of their Actions; and whenever such Enormities as this infeft the Town, we immediately fly to you for Redress. I have reason to believe, that some thoughtless Youngsters, out of a false Notion of Bravery, and an immoderate Fondness to be distinguished for Fellows of Fire, are insensibly hurryed into this senseless scandalous Project: Such will probably stand corrected by your Reproofs, especially if you inform them, that it is 4 not Courage for half a score Fellows, mad with 'Wine and Luft, to fet upon two or three soberer ' than themselves; and that the Manners of Indian Savages are no becoming Accomplishments to an English fine Gentleman. Such of them as have been Bullies and Scowrers of a long stand-

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Halter; and all my Brothers and Sisters are provided for: Besides I have good Houshold stuff, though I say it, both Brass and Pewter, Linens and Woollens; and though my House be that ched, yet, if you and I match, it shall go hard but I will have one half of it slated. If you think well of this Motion, I will wait upon you as soon as my new Cloaths is made and Hay Harvest is in I could, though I say it, have good—The rest is torn off; and Posterity must be contented to know, that Mrs. Margaret Clark was very pretty, but are left in the dark as to the Name of her Lover.

Nº 325. Thursday, March 13.

— Quid frustra Simulacra fugacia captas? Quod petes, est nusquam: quod amas avertere, perdes.

Ista repercusse quam cernis imaginis umbra est, Nil babet ista sui; tecum venitque, manetque, Tecum discedet, si tu discedere possis. Ovid.

WILL HONEYCOMB diverted us last Night with an Account of a young Fellow's first discovering his Passion to his Mistress. The young Lady was one, it seems, who had long before conceived a savourable Opinion of him, and was still in hopes that he would some time or other make his Advances. As he was one Day talking with her in Company of her two Sisters, the Conversation happening to turn upon Love, each of the young Ladies was, by way of Raillery, recommending a Wife to him; when, to the no small Surprize of her who languished for him in secret, he told them with a more than ordinary Seriousness, that his Heart had been long engaged to one whose Name he thought himself obliged in Ho-

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Jo 325.

nour to conceal; but that he could shew her Picture in the Lid of his Snuss-Box. The young Lady, who found herself the most sensibly touched by this Confession, took the first Opportunity that offered of snatching his Box out of his Hand. He seemed desirous of recovering it, but sinding heresolved to look into the Lid, begged her, that if he should happen to know the Person, she would not reveal her Name. Upon carrying it to the Vindow, she was very agreeably surprized to find here was nothing within the Lid but a little Looking Glass, in which, after she had viewed her own ace with more Pleasure than she had ever done efore, she returned the Box with a Smile, telling in, she could not but admire at his Choice.

WILL fancying that his Story took, immeiately fell into a Differtation on the Usefulness of Looking-Glasses; and applying himself to me, ked, if there were any Looking-Glasses in the Times of the Greeks and Romans; for that he had ten observed in the Translations of Poems out of those Languages, that People generally talked of seeing themselves in Wells, Fountains, Lakes, and Rivers: Nay, says he, I remember Mr. Drydens in his Ovid, tells us of a swinging Fellow, alled Polypheme, that made use of the Sea for his Looking-Glass, and could never dress himself to

avantage but in a Calm.

My Friend WILL to shew us the whole Comof of his Learning upon this Subject, further inrmed us, that there were still several Nations in World so very barbarous as not to have any looking-Glasses among them; and that he had tely read a Voyage to the South-Sea, in which, is said, that the Ladies of Chili always dress their leads over a Bason of Water.

I am the more particular in my Account of WILL's last Night's Lecture on these natural Mirrors,

Mirrors, as it seems to bear some Relation to the following Letter, which I received the Day before.

SIR, I Have read your last Saturday's Observations on the fourth Book of Milton with great Satisfaction, and am particularly pleased with the 6 hidden Moral, which you have taken notice of in feveral Parts of the Poem. The Defign of this Letter is to defire your Thoughts, whether there may not also be some Moral couched under that Place in the same Book where the Poet lets us know, that the first Woman immediate-1 ly after her Creation ran to a Looking-Glass. and became so enamoured of her own Face, that The had never removed to view any of the other Works of Nature, had not she been led off to a Man. If you think fit to fet down the whole * Passage from Milton, your Readers will be able to judge for themselves, and the Quotation will a not a little contribute to the filling up of your

Your bumble Servant,

R. T.

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THE last Consideration urged by my Querist is so strong that I cannot forbear closing with it. The Passage he alludes to, is part of Eve's Speech to Adam, and one of the most beautiful Passages in the whole Poem.

· Paper.

That Day I oft remember when from Sleep
I first awak'd, and found my self repos'd
Under a shade, on flowers, much wondering where
And what I was, whence hither brought, and how.
Not distant far from thence, a murmuring Sound
Of Waters is n'd from a Cave, and spread
Into a liquid Plain, then stood unmov'd

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Pure as th' Expanse of Heav'n; I thither went With unexperienc'd Thought, and laid me down On the green Bank, to look into the clear Smooth Lake, that to me seem'd another Sky. As I bent down to look, just opposite A Shape within the watry Gleam appear'd Bending to look on me; I started back, It started back; but pleas'd I soon return'd, Pleas'd it return'd as soon, with answering Looks Of Sympathy and Love; there I had fix'd Mine Eyes till now, and pined with vain Desire, Had not a Voice thus warn'd me, What thou feeft, What there thou seeft, fair Creature, is thy self, With thee it came and goes: but follow me, And I will bring thee where no Shadow stays Thy coming, and thy soft Embraces: He Whose Image thou art, him thou shalt enjoy Inseparably thine, to him shalt bear Multitudes like thy self, and thence be call'd Mother of humane Race. What could I do, But follow streight. invisibly thus led? Till I espy'a thee, fair indeed and tall, Under a Plantan, yet methought less fair, Less winning soft, less amiably mild, Than that smooth watry Image; back I turn'd, Thou following cry'dst aloud, Return fair Eve, Whom fly'st thou? whom thou fly'st, of him thou

His Flesh, his Bone; to give thee Being, I lent
Out of my Side to thee, nearest my Heart,
Substantial Life, to have thee by my side
Henceforth an individual Solace dear;
Part of my Soul I seek thee, and thee claim
My other half. With that thy gentle hand
Seiz'd mine, I yielded, and from that time see
How Beauty is excell'd by manly Grace
And Wisdom, which alone is truly fair.
So spake our general Mother.

Friday,

Friday, March 14.

Inclusam Danaën turris abenea Robustæque fores, & vigilum canum Tristes excubiæ munierant satis Nocturnis ab adulteris:

Si non

Hor.

No 321

Mr. SPECTATOR,

YOUR Correspondent's Letter relating to Fortune-Hunters, and your subsequent Discourse upon it, have given me Encourage ment to send you a State of my Case; by which you will see, that the Matter complained of is common Grievance both to City and Country. I am a Country Gentleman of between five and six thousand a Year. It is my Missfortune to have a very sine Park and an only Daughter; upon which Account I have been so plagu'd with Deer-Stealers and Fops, that for these four Year past I have scarce enjoy'd a Moment's Rest.

look upon my self to be in a State of War, and am forc'd to keep as constant Watch in my Seas as a Governour would do that commanded Town on the Frontier of an Enemy's Country I have indeed pretty well secured my Park, have ing for this purpose provided my self of four Keep ers, who are left-handed, and handle a Quarter staff beyond any other Fellows in the Country and for the Guard of my House, besides a Bank

of Pensioner-Matrons and an old Maiden Relation, whom I keep on constant Duty, I have Blunderbusses always charged, and Fox-Gin planted in private Places about my Garden, of which I have given frequent Notice in the Neigh

bourhood; yet so it is, that in spite of all my Care, I shall every now and then have a saw

Rascal ride by reconnoitring (as I think you cal

it) under my Windows, as sprucely drest as if he were going to a Ball. I am aware of this Way of attacking a Mistress on Horseback, having heard that it is a common Practice in Spain; and have therefore taken Care to remove my Daugher from the Road-fide of the House, and to odge her next the Garden. But to cut short my tory; what can a Man do after all? I durst not and for Member of Parliament last Election, or fear of some ill Consequence from my beng off of my Post. What I would therefore dere of you, is, to promote a Project I have set n foot, and upon which I have writ to some of ny Friends; and that is, that Care may be takn to secure our Daughters by Law, as well as ur Deer: And that some honest Gentleman of ublick Spirit, would move for Leave to bring a Bill For the better preserving of the Female ame.

I am, SIR, Your bumble Servant.

Mr. SPECTATOR,

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Mile-End-Green, March 6. 1711-12. IERE is a young Man walks by our Door 'every Day about the Dusk of the Eveng. He looks up at my Window, as if to see; and if I steal towards it to peep at him, he arns another Way, and looks frightned at finding what he was looking for. The Air is very old; and pray let him know that if he knocks the Door, he will be carry'd to the Parlour ire, and I will come down soon after, and give im an Opportunity to break his Mind.

I am, SIR,

Your humble Servant,

Mary Comfits.

IF I observe he cannot speak, I'll give him Time to recover himself, and ask him how he does.

Dear

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Dear SIR,

Beg you to print this without Delay, and by the first Opportunity give us the natural Caufes of Longing in Women; or put me out of 4 Fear that my Wife will one time or other be debivered of something as monstrous as any thing that has yet appeared to the World; for they fay the Child is to bear a Resemblance of what was ' defir'd by the Mother. I have been marry'd upwards of fix Years, have had four Children, and my Wife is now big with the fifth. The Expences the has put me to in procuring what the has longed for during her Pregnancy with them, would not only · have hand formly defray'd the Charges of the Month, but of their Education too; her Fancy being so exorbitant for the first Year or two, as not to confine it felf to the usual Objects of Eatables and · Drinkables, but running out after Equipage and · Furniture, and the like Extravagances. To trou-· ble you only with a few of them: When the was with Child of Tom, my eldest Son, she came . home one Day just fainting, and told me she had been visiting a Relation, whose Husband had · made her a Present of a Chariot and a stately Pair of Horses; and that she was positive she could onot breathe a Week longer, unless she took the Air in the Fellow to it of her own within that · Time: This, rather than lose an Heir, I readily comply'd with. Then the Furniture of her best · Room must be instantly changed, or she should ' mark the Child with some of the frightful Figures in the old-fashion'd Tapestry. Well, the Upholfterer was called, and her Longing fav'd that Bout. When she went with Molly, she had fix'd ' her Mind upon a new Set of Plate, and as much 'China as would have furnished an India Shop: 'These also I chearfully granted, for fear of being

Father to an Indian Pagod. Hitherto I found her Demands rose upon every Concession; and had she gone on, I had been ruined: But by good Fortune, with her third, which was Peggy, the Height of her Imagination came down to the Corner of a Venison-Pasty, and brought her once even upon her Knees to gnaw off the Ears of a Pig from the Spit. The Gratifications of her Palate were easily preferr'd to those of her Vanity; and sometimes a Partridge or a Quail, a Wheat-Ear or the Peftle of a Lark, were chearfully purchased; nay, I could be contented tho' I were to feed her with green Pease in April, or Cherries in May. But with the Babe she now goes, she is turned Girl again, and fallen to eating of Chalk, pretending 'twill make the Child's Skin white; and nothing will ferve her but I must bear her Company, to prevent its having a Shade of my brown: In this however I have ventured to deby her. No longer ago than Yesterday, as we were coming to Town, the faw a Parcel of Crows so heartily at Breakfast upon a Piece of Horse-stesh, that she had an invincible Desire to partake with them, and (to my infinite Surprize) egged the Coachman to cut her off a Slice as if twere for himself, which the Fellow did; and is foon as the came home the fell to it with fuch an Appetite, that she seemed rather to devour than eat it. What her next Sally will be, I cannot guess; but in the mean time my Request to you is, that if there be any Way to come at these wild unaccountable Rovings of Imagination by Rea-Ion and Argument, you'd speedily afford us your Assistance. This exceeds the Grievance of Pin-Money; and I think in every Settlement there ought to be a Clause inserted, that the Father should be answerable for the Longings of his VOL. V.

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Daughter. But I shall impatiently expect your

Thoughts in this Matter; and am, SIR,

Your most Obliged, and most Faithful Humble Servant,

T.B.

Virg.

LET me know whether you think the next Child will love Horses as much as Molly does China-Ware.

Nº 327. Saturday, March 15.

-Major rerum mibi nascitur ordo.

WE were told in the foregoing Book how the evil Spirit practifed upon Eve as she lay asleep, in order to inspire her with Thoughts of Vanity, Pride and Ambition. The Author, who shews a wonderful Art throughout his whole Poem, in preparing the Reader for the several Occurrences that arise in it, sounds upon the above-mentioned Circumstance, the first Part of the fifth Book. Adam upon his awaking finds Eve still asleep, with an unusual Discomposure in her Looks. The Posture in which he regards her, is describ'd with a Tenderness not to be express'd, as the Whisper with which he awakens her, is the sostest that ever was convey'd to a Lover's Ear.

His wonder was to find unwaken'd Eve
With Treffes discompos'd, and glowing Cheek,
As thro' unquiet Rest: be on his side
Leaning half-rais'd, with Looks of cordial Love,
Hung over her enamour'd, and heheld
Beauty, which whether waking or asleep,
Shot forth peculiar Graces; then with Voice
Mild, as when Zephyrus on Flora breathes,
Her Hand soft touching, whisper'd thus: Awake
My

My Fairest, my Espous'd, my latest found, Heav'n's last best Gift, my ever new Delight, Awake, the Morning Shines, and the fresh Field Calls us, we lose the Prime, to mark how spring Our tender Plants, how blows the Citron Grove, What drops the Myrrh, and what the balmy Reed, How Nature paints her Colours, how the Bee Sits on the Bloom, extracting liquid Sweet. Such Whispering wak'd her, but with startled Eye On Adam, whom embracing, thus she spake:

O Sole, in whom my Thoughts find all Repose, My Glory, my Perfection, glad I see

Thy Face, and Morn return'd-

I cannot but take notice that Milton, in the Conrences between Adam and Eve, had his Eye very quently upon the Book of Canticles, in which ere is a noble Spirit of Eastern Poetry; and very often not unlike what we meet with in Homer, who generally placed near the Age of Solomon. I think there is no question but the Poet in the preceding Speech remember'd those two Passages which re spoken on the like Occasion, and fill'd with the same pleasing Images of Nature.

My Beloved spake, and said unto me, Rise up, my Love, my Fair-one, and come away; for lo the Winr is past, the Rain is over and gone, the Flowers pear on the Earth, the Time of the singing of Birds come, and the Voice of the Turtle is heard in our and. The Fig-tree putteth forth her green Figs, d the Vines with the tender Grape give a good Arise, my Love, my Fair-one, and come mell. way.

Come, my Beloved, let us go forth into the Field; us get up early to the Vineyards, let us see if the ine flourish, whether the tender Grape appear, and

e Pomegranates bud forth.

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HIS preferring the Garden of Eden to that

fhews that the Poet had this delightful Scene in his mind.

EVE's Dream is full of those bigh Conceits engendering Pride, which, we are told, the Devil endeavour'd to instill into her. Of this kind is that Part of it where she fancies her self awaken'd by Adam in the sollowing beautiful Lines.

Why sleep'st thou, Eve? now is the pleasant Time, The cool, the filent, save where Silence yields
To the night-warbling Bird, that now awake
Tunes sweetest his love-labour'd Song; now reigns
Full-orb'd the Moon, and with more pleasing
Light

Shadowy sets off the Face of things: In vain, If none regard. Heav'n wakes with all his Eyes, Whom to behold but thee, Nature's Desire, In whose sight all things joy, with Ravishment Attracted by thy Beauty still to gaze!

An injudicious Poet would have made Adam talk thro' the whole Work in such Sentiments as these: But Flattery and Falshood are not the Courtthip of Milton's Adam, and could not be heard by Eve in her State of Innocence, excepting only in a Dream produc'd on purpose to taint her Imagination. Other vain Sentiments of the same kind in this Relation of her Dream, will be obvious to every Reader. Tho' the Catastrophe of the Poem is finely presag'd on this Occasion, the Particulars of it are so artfully shadow'd, that they do not anticipate the Story which follows in the ninth Book. I shall only add, that tho' the Vision it self is founded upon Truth, the Circumstances of it are full of that Wildness and Inconsistency which are natural

aral to a Dream. Adam, conformable to his fuerior Character for Wisdom, instructs and comorts Eve upon this occasion.

So chear'd he his fair Spouse, and she was chear'd, But silently a gentle Tear let fall From either Eye, and wiped them with her Hair; Two other precions Drops that ready stood, Each in their crystal Sluice, he ere they fell Kis'd, as the gracious Signs of sweet Remorse And pious Awe, that fear'd to have offended.

THE Morning Hymn is written in Imitation one of those Psalms, where, in the overflowings Gratitude and Praise, the Psalmist calls not onupon the Angels, but upon the most conspicuous rts of the inanimate Creation, to join with him extolling their common Maker. Invocations of s nature fill the Mind with glorious Ideas of od's Works, and awaken that Divine Enthuim, which is so natural to Devotion. But if s calling upon the dead Parts of Nature, is at all nes a proper kind of Worship, it was in a partimar manner fuitable to our first Parents, who the Creation fresh upon their Minds, and had not feen the various Dispensations of Providence. nor consequently could be acquainted with those many Topicks of Praise which might afford Matto the Devotions of their Posterity. I need not mark the beautiful Spirit of Poetry, which runs orough this whole Hymn, nor the Holiness of at Resolution with which it concludes.

HAVING already mentioned those Speeches hich are affigued to the Persons in this Poem. I oceed to the Description which the Poet gives us Raphael. His Departure from before the Throne, id his Flight thro' the Choirs of Angels, is finely naged. As Milton every where fills his Poem 1th Circumstances that are marvellous and asto-

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mishing, he describes the Gate of Heaven as framed after such a manner, that it open'd of it self upon the Approach of the Angel who was to pass through it.

——"Till at the Gate
Of Heav'n arriv'd, the Gate self-open'd wide,
On golden Hinges turning, as by work
Divine the Sov'reign Architect had framed.

THE Poet here feems to have regarded two or three Passages in the 18th Iliad, as that in particular, where, speaking of Vulcan, Homer says, that he had made twenty Tripodes running on Golden Wheels; which, upon occasion, might go of themselves to the Assembly of the Gods, and, when there was no more Use for them, return again after the same manner. Scaliger has rallied Homer very severely upon this Point, as M. Dacier has endeavoured to defend it. I will not pretend to determine, whether in this particular of Homer, the Marvellous does not lose fight of the Probable As the miraculous Workmanship of Milton's Gates is not so extraordinary as this of the Tripodes, sol am persuaded he would not have mentioned it, had not he been supported in it by a Passage in the Scrip ture, which speaks of Wheels in Heaven that had Life in them, and moved of themselves, or stood fill, in conformity with the Cherubims, whom they accompanied.

THERE is no question but Milton had this Circumstance in his Thoughts, because in the following Book he describes the Chariot of the Messiah with living Wheels, according to the Plan in E-

zekiel's Vision.

— Forth rush'd with Whirlwind sound
The Chariot of paternal Deity,
Flashing thick Flames, Wheel within Wheel nudrawn,
Instell instinct with Spirit —

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I question not but Bossu, and the two Daciers, who are for vindicating every thing that is censued in Homer, by something parallel in Holy Writ, would have been very well pleased had they hought of confronting Vulcan's Tripodes with Enchiel's Wheels.

RAPHAEL's Descent to the Earth, with the igure of his Person, is represented in very lively colours. Several of the French, Italian, and English Poets have given a Loose to their Imaginations a the Description of Angels: But I do not remember to have met with any so finely drawn, and so conformable to the Notions which are given of them in Scripture, as this in Milton. After aving set him forth in all his Heavenly Plumage, and represented him as alighting upon the Earth, he Poet concludes his Description with a Circumance, which is altogether new, and imagined with a greatest Strength of Fancy.

And shook his Plumes, that Heav'nly Fragrance fill'd

The Circuit wide-

RAPHAEL's Reception by the Guardian Anals; his passing through the Wilderness of Sweets; is distant Appearance to Adam, have all the Graces that Poetry is capable of bestowing. The Auanor afterwards gives us a particular Description of Eve in her Domestick Employments.

So saying, with dispatchful Looks in haste.

She turns, on hospitable Thoughts intent,
What Choice to chuse for Delicacy best,
What Order, so contrived, as not to mix
Tastes, not well joined, inelegant, but bring
Taste after Taste, upheld with kindliest Change;
Bestirs her then, &c.

THOUGH

THOUGH in this, and other Parts of the same Book, the Subject is only the Housewifry of our first Parent, it is set off with so many pleasing Images and strong Expressions, as make it none of the

least agreeable Parts in this Divine Work.

THE natural Majesty of Adam, and at the same time his submissive Behaviour to the Superior Being who had vouchsafed to be his Guest; the solemn Hail which the Angel bestows upon the Mother of Mankind, with the Figure of Eve ministring at the Table, are Circumstances which de-

ferve to be admired.

RAPHAEL's Behaviour is every way fuitable to the Dignity of his Nature, and to that Character of a sociable Spirit, with which the Author has so judiciously introduced him. He had received Instructions to converse with Adam, as one Friend converses with another, and to warn him of the Enemy, who was contriving his Destruction: Accordingly he is represented as fitting down at Table with Adam, and eating of the Fruits of Paradife. The Occasion naturally leads him to his Discourse on the Food of Angels. After having thus entered into Conversation with Man upon more indifferent Subjects, he warns him of his Obedience, and makes a natural Transition to the History of that fallen Angel, who was employ'd in the Circumvention of our first Parents.

HAD I followed Monsieur Bossu's Method, in my first Paper on Milton, I should have dated the Action of Paradise Lost from the Beginning of Raphael's Speech in this Book, as he supposes the Action of the Æneid to begin in the second Book of that Poem. I could alledge many Reasons for my drawing the Action of the Æneid rather from its immediate Beginning in the first Book, than from its remote Beginning in the Second; and shew why I have considered the sacking of Troy as

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Episode, according to the common Acceptation of that Word. But as this would be a dry unntertaining Piece of Criticism, and perhaps unneessary to those who have read my first Paper, I all not enlarge upon it. Which-ever of the Noons be true, the Unity of Milton's Action is prerved according to either of them; whether we insider the fall of Man in its immediate Beginning, proceeding from the Resolutions taken in the inmal Council, or in its more remote Beginning, proceeding from the first Revolt of the Angels Heaven. The Occasion which Milton assigns r this Revolt, as it is founded on Hints in Holy rit, and on the Opinion of some great Writers, it was the most proper that the Poet could have ade use of.

THE Revolt in Heaven is described with great force of Imagination, and a fine Variety of Cirmstances. The learned Reader cannot but be leased with the Poet's Imitation of Homer in the

of the following Lines.

At length into the Limits of the North
They came, and Satan took his Royal Seat
High on a Hill, far blazing, as a Mount
Rais'd on a Mount, with Pyramids and Tow'rs
From Diamond Quarries hewn, and Rocks of Gold,
The Palace of great Lucifer, (so call
That Structure in the Dialect of Men
Interpreted)——

HOMER mentions Persons and Things, hich he tells us in the Language of the Gods are I'd by different Names from those they go by the Language of Men. Milton has imitated him the his usual Judgment in this particular Place, herein he has likewise the Authority of Scripture justify him. The Part of Abdiel, who was the ly Spirit that in this infinite Host of Angels preserved

ferved his Allegiance to his Maker, exhibits to us a noble Moral of religious Singularity. The Zeal of the Seraphim breaks forth in a becoming Warmth of Sentiments and Expression, as the Character which is given us of him denotes that generous Scorn and Intrepidity which attends heroick Virtue. The Author doubtless designed it as a Pattern to those who live among Mankind in their present State of Degeneracy and Corruption.

So spake the Seraph Abdiel faithful found,
Among the faithless, faithful only he;
Among innumerable false, unmov'd,
Unshaken, unseduc'd, unterrify'd;
His Loyalty he kept, his Love, his Zeal:
Nor Number, nor Example with him wrought
To swerve from Truth, or change his constant Mind,
Though single. From amidst them forth he pass'd,
Long Way through hostile Scorn, which he sustain'd,
Superior, nor of Violence fear'd aught;
And with retorted Scorn his Back he turn'd
On those proud Tow'rs to swift Destruction doom'd.

N° 328.

Monday, March 17.

Nullum me a labore reclinat otium.

Hor

Mr. SPECTATOR,

A S I believe this is the first Complaint that ever was made to you of this Nature, so you are the first Person I ever could prevail upon my self to lay it before. When I tell you I have a healthy vigorous Constitution, a plentiful Estate, no inordinate Desires, and am married to a very virtuous lovely Woman, who neither wants Wit nor Good-Nature, and by whom I have a

numerous Offspring to perpetuate my Family, you will naturally conclude me a happy Man327. o us Zeal mth acter corn The hose te of ght Aind, ass'd, in'd om'd. L Hor. tever you n my ve a State, very vants

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But,

But, notwithstanding these promising Appearances, I am so far from it, that the Prospect of being ruin'd and undone, by a fort of Extravagance which of late Years is in a less degree crept into every fashionable Family, deprives me of all the Comforts of my Life, and renders me the most anxious miserable Man on Earth. My Wife, who was the only Child and darling Care of an indulgent Mother, employ'd her early Years in learning all those Accomplishments we generally understand by good Breeding and polite Education. She fings, dances, plays on the Lute and Harpsicord, paints prettily, is a perfect Mitress of the French Tongue, and has made a coniderable progress in Italian. She is besides excelently skill'd in all domestick Sciences, as Presering, Pickling, Pastry, making Wines of Fruits f our own Growth, Embroidering, the Needlevorks of every Kind. Hitherto you will be apt think there is very little Cause of Complaint: ut suspend your Opinion till I have further exlain'd my self, and then I make no question you will come over to mine. You are not to imaine I find fault that the either possesses or takes elight in the Exercise of those Qualifications I off now mentioned; 'tis the immoderate Fondes she has to them that I lament, and that what only defign'd for the innocent Amusement and lecreation of Life, is become the whole Bufiness nd Study of her's. The fix Months we are in own (for the Year is equally divided between at and the Country) from almost break of Day ill Noon, the whole Morning is laid out in pracfing with her several Masters; and to make up he Losses occasion'd by her Absence in Summer. very Day in the Week their Attendance is reuir'd; and as they all are People eminent in their rofessions, their Skill and Time must be re-' compensed 36

compensed accordingly: So how far these Articles extend, I leave you to judge. Limning, one would think, is no expensive Diversion, but as he manages the Matter, 'tis a very confiderable Ad dition to her Disbursements; which you will eafily believe, when you know she paints Fans for all her Female Acquaintance, and draws all her Relations Pictures in Miniature; the first must be mounted by no Body but Colmar, and the other set by no Body but Charles Mather What follows, is still much worse than the for mer; for, as I told you, she is a great Artist a her Needle, 'tis incredible what Sums the expend in Embroidery: For besides what is appropriated to her personal Use, as Mantuas, Petticoats Stomachers, Handkerchiefs, Purses, Pin-cul , ions, and Working-Aprons, she keeps four French Protestants continually employ'd in making d vers Pieces of superfluous Furniture, as Quilt Toilets, Hangings for Closets, Beds, Window Curtains, easy Chairs, and Tabourets: Nor have I any hopes of ever reclaiming her from this Es travagance, whilft the obstinately perfists in think , ing it a notable piece of good Housewifry, be cause they are made at home, and she has ha fome Share in the Performance. There would be no end of relating to you the Particulars of the annual Charge, in furnishing her Store-Room with a Profusion of Pickles and Preserves; for . The is not contented with having every thing, un e less it be done every way, in which the consult an Hereditary Book of Receipts; for her female Ancestors have been always fam'd for good House wifry, one of whom is made immortal, by gi ving her Name to an Eye-Water and two forts of Puddings. I cannot undertake to recite all her medicinal Preparations, as Salves, Cerecloth Powders, Confects, Cordials, Ratafia, Perfico, 6 Orange

0 311 Arti-, One as the Ad wil Fan VS all e firf , and ather, e for tift a pend riate coats -cuh Frenci ng di Quilts adow. or have is Ex think y, be as had would ars o Room s; for g, un onfult femail House by gi o forts cite all cloth erfico,

Drange-

Orange-flower, and Cherry-Brandy, together with innumerable forts of Simple Waters. But there is nothing I lay so much to heart, as that detestable Catalogue of counterfeit Wines, which derive their Names from the Fruits, Herbs, or Trees of whose Juices they are chiefly compounded: They are loathsome to the Taste, and pernicious to the Health; and as they seldom survive the Year, and then are thrown away, under a false Pretence of Frugality, I may affirm they stand me in more than if I entertain'd all our Vifiters with the best Burgundy and Champaign. Coffee, Chocolate, Green, Imperial, Peco, and Bohea-Tea feem to be Trifles; but when the proper Appurtenances of the Tea-Table are added. they swell the Account higher than one would imagine. I cannot conclude without doing her Justice in one Article; where her Frugality is so remarkable, I must not deny her the Merit of it, and that is in relation to her Children, who are all confin'd, both Boys and Girls, to one large Room in the remotest Part of the House. with Bolfs on the Doors and Bars to the Windows, under the Care and Tuition of an old Woman who had been dry Nurse to her Grandmother. This is their Residence all the Year round; and as they are never allow'd to appear, the prudently thinks it needless to be at any Expence in Apparel or Learning. Her eldest Daughter to this day would have neither read nor writ, if it had not been for the Butler, who being the Son of a Country Attorney, has taught her fuch a Hand as is generally used for engrossing Bills in Chancery. By this Time I have sufficiently tired your Patience with my domestick Grievances; which I hope you will agree could not well be contain'd in a narrower Compass, when you confider what a Paradox I undertook to main-VOL. V. D

tain in the Beginning of my Epistle, and which manifeltly appears to be but too melancholy a Truth. And now I heartily wish the Relation I have given of my Misfortunes may be of Use and Benefit to the Publick. By the Example I have fet before them, the truly virtuous Wives may learn to avoid those Errors which have so unhappily misled mine, and which are visibly these three. First, in mistaking the proper Objects of her Efeem, and fixing her Affections upon such things ' as are only the Trappings and Decorations of her Sex. Secondly, In not diffinguishing what becomes the different Stages of Life. And, Last-1, The Abuse and Corruption of some excellent Qualities, which, if circumscrib'd within just Bounds, would have been the Bleffing and Profperity of her Family, but by a vicious Extreme are like to be the Bane and Destruction of it. T

Nº 329.

Tuesday, March 18.

Ire tamen restat Numa quò devenit & Ancus.
Hor

MY Friend Sir ROGER DE COVERLY told me t'other Night, that he had been reading my Paper upon Westminster-Abby, in which, says he, there are a great many ingenious Fancies. He told me at the same time, that he observed I had promised another Paper upon the Tombs, and that he should be glad to go and see them with me, not having visited them since he had read History. I could not at first imagine how this came into the Knight's Head, till I recollected that he had been very busy all last Summer upon Baker's Chronicle, which he has quoted several Times in his Dispute with Sir Andrew Freeport fince his last coming to Town. Accordingly I promised to call

call upon him the next Morning, that we might

go together to the Abby.

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I found the Knight under his Butler's hands, who lways shaves him. He was no sooner dressed, than he called for a Glass of the Widow Trueby's Water, which he told me he always drank before he went abroad. He recommended to me a Dram of it at the same time, with so much Heartiness, that I could not forbear drinking it. As soon as I had got it down, I found it very unpalatable; upon which the Knight observing that I had made several wry Faces, told me that he knew I should not ike it at first, but that it was the best thing in the World against the Stone or Gravel.

I could have wished indeed that he had acquainted me with the Virtues of it sooner; but it was soo late to complain, and I knew what he had done was out of Good-will. Sir Roger told me further, that he looked upon it to be very good for a Man whilst he staid in Town, to keep off Insection, and that he got together a Quantity of it upon the first News of the Sickness being at Dantzick: When of a sudden turning short to one of his Servants, who stood behind him, he bid him call a Hackney-Coach, and take care it was an elderly Man that

drove it.

He then resumed his Discourse upon Mrs. Truey's Water, telling me that the Widow Trueby was
one who did more Good than all the Doctors and
Apothecaries in the County: That she distilled evey Poppy that grew within five Miles of her, that
he distributed her Water gratis among all sorts of
eople; to which the Knight added, that she had
very great Jointure, and that the whole Country
vould fain have it a Match between him and her;
nd truly, says Sir Roger, if I had not been enaged, perhaps I could not have done better.

D 2 His

His Discourse was broken off by his Man's telling him he had called a Coach. Upon our going to it, after having cast his Eye upon the Wheels, he asked the Coachman if his Axletree was good; upon the Fellow's telling him he would warrant it, the Knight turned to me, told me he looked like an honest Man, and went in without further Ceremony.

We had not gone far, when Sir Roger popping out his Head, call'd the Coachman down from his Box, and upon his presenting himself at the Window, asked him if he smoaked; as I was considering what this would end in, he bid him stop by the way at any good Tobacconist's, and take in a Roll of their best Virginia. Nothing material happen'd in the remaining part of our Journey, till we were set down at the West End of the Abby.

As we went up the Body of the Church, the Knight pointed at the Trophies upon one of the new Monuments, and cry'd out, A brave Man I warrant him! Paffing afterwards by Sir Cloudfly Shovel, he flung his Hand that way, and cry'd Sir Cloudfly Shovel? a very gallant Man! As we stood before Buby's Tomb, the Knight utter'd himself again after the same manner, Dr. Busby, a great Man! he whipp'd my Grandsather; a very great Man! I should have gone to him my self, if I had not been a Blockhead; a very great Man!

WE were immediately conducted into the little Chappel on the right hand. Sir ROGER planting himself at our Historian's Elbow, was very attentive to every thing he said, particularly to the Account he gave us of the Lord who had cut off the King of Morocco's Head. Among several other Figures, he was very well pleased to see the Statesman Cecil upon his Knees; and, concluding them all to be great Men, was conducted to the Figure which represents that Martyr to good Housewifty,

who died by the Prick of a Needle. Upon our Interpreter's telling us, that she was a Maid of Honour to Queen Enzabeth, the Knight was very inquisitive into her Name and Family; and after having regarded her Finger for some time, I wonder, says he, that Sir Kichard Baker has said nothing of her in his Chronicle.

WE were then convey'd to the two Coronatin-Chairs, where my old Friend, after having heard hat the Stone underneath the most antient of them. which was brought from Scotland, was called 7aob's Pillow, fat himself down in the Chair; and ooking like the Figure of an old Gotbick King, sked our Interpreter, What Authority they had fay, that Facob had ever been in Scotland: The ellow, instead of returning him an Answer, told in, that he hoped his Honour would pay his Fort. I could observe Sir Roce R a little ruffled on being thus trepanned; but our Guide not inthing upon his Demand, the Knight foon recoverhis Good-Humour, and whispered in my Ear. at if WILL. WIMBLE were with us, and faw ose two Chairs, it would go hard but he would a Tobacco-Stopper out of one or t'other of hem.

SIR ROGER, in the next Place, laid his Hand on Edward the Third's Sword, and leaning up the Pummel of it, gave us the whole History the Black Prince; concluding, that in Sir Rich-d Baker's Opinion, Edward the Third was one of greatest Princes that ever sate upon the English hrone.

WE were then shewn Edward the Confessor's omb; upon which Sir Roger acquainted us, the was the first who touched for the Evil; and erwards Henry the Fourth's, upon which he ook his Head, and told us there was fine Reading the Casualties of that Reign.

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Our Conductor then pointed to that Monument where there is the Figure of one of our Exglish Kings without an Head; and upon giving us to know, that the Head, which was of beaten Silver, had been stolen away several Years since: Some Whig, I'll warrant you, says Sir Roger, you ought to lock up your Kings better; they will carry off the Body too, if you don't take care.

THE glorious Names of Henry the Fifth, and Queen Elizabeth, gave the Knight great Opportunities of shining, and of doing Justice to Sir Richard Baker, who, as our Knight observed with some Surprize, had a great many Kings in him, whose

Monuments he had not feen in the Abby.

FOR my own part, I could not but be pleased to see the Knight shew such an honest Passion for the Glory of his Country, and such a respectful

Gratitude to the Memory of its Princes.

I must not omit, that the Benevolence of my good old Friend, which slows out towards every one he converses with, made him very kind to our Interpreter, whom he looked upon as an extraordinary Man; for which reason he shook him by the Hand at parting, telling him, that he should be very glad to see him at his Lodgings in Norfolk-Buildings, and talk over these Matters with him more at leisure.

Nº 330. Wednesday, March 19.

Maxima debetur pueris reverentia-

THE following Letters, written by two very confiderate Correspondents, both under 20 Years of Age, are very good Arguments of the Necessity of taking into Consideration the many Incidents which affect the Education of Youth.

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SIR,

Have long expected, that in the Course of your Observations upon the several Parts of humane Life, you would one time or other fall upon a Subject, which, fince you have not, I take the liberty to recommend to you. What I mean, is the Patronage of young modest Men to such as are able to countenance and introduce them into the World. For want of such Affistances. Youth of Merit languishes in Obscurity or Poverty, when his Circumstances are low, and runs into Riot and Excess when his Fortunes are plentiful. I cannot make my self better understood, han by fending you an History of my felf, which shall desire you to insert in your Paper, it being he only Way I have of expressing my Gratitude or the highest Obligations imaginable.

I am the Son of a Merchant of the City of Landon, who, by many Losses, was reduced from very luxuriant Trade and Credit to very narow Circumstances, in comparison to that of his ormer Abundance. This took away the Vigour f his Mind, and all manner of Attention to a ortune, which he now thought desperate; insonuch that he died without a Will, having before uried my Mother in the midst of his other Misortunes. I was fixteen Years of Age when I off my Father; and an Estate of 200 /. a Year ame into my Possession, without Friend or Guarian to instruct me in the Management or Enyment of it. The natural Consequence of this as, (though I wanted no Director, and foon d Fellows who found me out for a smart young entleman, and led me into all the Debauches of which I was capable) that my Companias and I could not well be supplied without runing into Debt, which I did very frankly, till I

was arrested, and conveyed with a Guard strong ' enough for the most desperate Assassine, to a Bay-' liff's House, where I lay four Days, surrounded with very merry, but not very agreeable Company. As foon as I had extricated my felf from this fhameful Confinement, I reflected upon it with o fo much Horror, that I deferted all my old Acquaintance, and took Chambers in an Inn of Court, with a Resolution to study the Law with all possible Application. But I trisled away a whole Year in looking over a thousand Intricacies, without Friend to apply to in any Cafe of Doubt; fo that I only lived there among Men, as little Children are fent to School before they are capable of Improvement, only to be out of · Harm's-way. In the midst of this State of Sufe pence, not knowing how to dispose of my felf, · I was fought for by a Relation of mine, who, upon observing a good Inclination in me, used • me with great Familiarity, and carried me to his · Seat in the Country. When I came there, he introduced me to all the good Company in the · County; and the great Obligation I have to him for this kind Notice and Residence with him ever fince, has made fo strong an Impression upon me, that he has an Authority of a Father over me, founded upon the Love of a Brother. I have a good Study of Books, a good Stable of Horses always at my Command; and tho' I am not now quite eighteen Years of Age, familiar Converse on his part, and a strong Inclination to exert my ' felf on mine, have had an Effect upon me that makes me acceptable wherever I go. Thus, Mr. · SPECTATOR, by this Gentleman's Favour and · Patronage, it is my own fault if I am not wifer and richer every Day I live. I speak this, as well by subscribing the initial Letters of my Name to thank him, as to incite others to an Imitarion of

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his Virtue. It would be a worthy Work to shew what great Charities are to be done without Expence, and how many noble Actions are loft, out of Inadvertency in Persons capable of persorming them, if they were put in mind of it. If a Gentleman of Figure in a County would make his Family a Pattern of Sobriety, good Sense, and Breeding, and would kindly endeavour to influence the Education and growing Prospects of the younger Gentry about him, I am apt to believe it would fave him a great deal of stale Beer on a publick Occasion, and render him the Leader of his Country from their Gratitude to him, instead of being a Slave to their Riots and Tumults in order to be made their Representative. The same thing might be recommended to all who have made a Progress in any Parts of Knowledge, or arrived at any Degree in a Profession; others may gain Preferments and Fortunes from their Patrons, but I have, I hope, received from mine good Habits and Virtues. I repeat to you, Sir, my Request to print this, in return for all the Evil an helpless Orphan shall ever escape, and all the Good he shall receive in this Life; both which are wholly owing to this Gentleman's Favour to,

SIR,

Your most obedient bumble Servant,

S. P.

Mr. SPECTATOR,

I AM a Lad of about fourteen. I find a mighty 'Pleasure in Learning. I have been at the Latin School four Years. I don't know I ever played truant, or neglected any Task my Master set me in my Life. I think on what I read in School as I go home at Noon and Night, and so intently, that I have often gone half a Mile out

Nº 334

of my Way, not minding whither I went. Ou Maid tells me, she often hears me talk Latin in ' my Sleep. And I dream two or three Nights in the Week I am reading Juvenal and Homer. M. ' Master seems as well pleased with my Persor-' mances as any Boy's in the same Class. I think if I know my own Mind, I would chuse rathe to be a Scholar, than a Prince without Learn ing. I have a very good affectionate Father; but ' tho' very rich, yet so mighty near, that he think " much of the Charges of my Education. He of ten tells me, he believes my Schooling will ruit ' him; that I cost him God-knows-what in Books I tremble to tell him I want one. I am forced to keep my Pocket-money, and lay it out for Book now and then that he don't know of. He has ordered my Master to buy no more Books for me, but says he will buy them himself. I at ed him for Horace t' other Day, and he told m in a Passion, he did not believe I was fit for it but only my Master had a mind to make him think I had got a great way in my Learning. am sometimes a Month behind other Boys inget ting the Books my Master gives orders for. All the Boys in the School, but I, have the Classical · Authors in usum Delphini, gilt and lettered of the Back. My Father is often reckoning w how long I have been at School, and tells mel fears I do little good. My Father's Carriage discourages me, that he makes me grow dull and e melancholy. My Master wonders what is the matter with me: I am afraid to tell him; for ht is a Man that loves to encourage Learning, and would be apt to chide my Father, and, not know ing my Father's Temper, may make him world Sir, it you have any Love for Learning, I ba you would give me some Instructions in this Cale and persuade Parents to encourage their Children when they find them diligent and desirous of Learning. I have heard some Parents say, they would do any thing for their Children, if they would but mind their Learning: I would be glad to be in their place. Dear Sir, pardon my Boldness. If you will but consider and pity my Case, I will bray for your Prosperity as long as I live. mdon, March 2. Your bumble Servant,

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James Discipulus.

o 331. Thursday, March 20.

-Stolidam præbet tibi vellere barbam. Pers.

WHEN I was last with my Friend Sir Ro-GER in Westminster-Abby, I observ'd that stood longer than ordinary before the Bust of a nerable old Man. I was at a loss to guess the eason of it, when after some time he pointed to e Figure, and asked me if I did not think that ar Forefathers looked much wifer in their Beards an we do without them. For my part, fays he, hen I am walking in my Gallery in the Couny, and fee my Ancestors, who many of them dibefore they were of my Age, I cannot forbear garding them as so many old Patriarchs, and at e same time looking upon my self as an idle nock-faced young Fellow. I love to fee your brahams, your Isaacs, and your Jacobs, as we we them in old Pieces of Tapestry, with Beards flow their Girdles, that cover half the Hangings. he Knight added, if I would recommend Beards one of my Papers, and endeavour to restore huhan Faces to their ancient Dignity, that upon a Month's Warning he would undertake to lead up he Fashion himself in a Pair of Whiskers.

I smiled at my Friend's Fancy; but after we parted, could not forbear reflecting on the Metamorphoses our Faces have undergone in this Particular.

THE Beard, conformable to the Notion of m Friend Sir ROGER, was for many Ages look upon as the Type of Wisdom. Lucian more than once rallies the Philosophers of his Time, who en deavour'd to rival one another in Beards; and to presents a learned Man who stood for a Profession thip in Philosophy, as unqualify'd for it by the Short ness of his Beard

ALIAN, in his Account of Zoilus, the protended Critick, who wrote against Homer and Pla to, and thought himself wifer than all who he gone before him, tells us that this Zoilus had a ve ry long Beard that hung down upon his Breast, he no Hair upon his Head, which he always ke close shaved; regarding, it seems, the Hairs of h Head as fo many Suckers, which if they had been fuffer'd to grow, might have drawn away the Nourishment from his Chin, and by that mean have starved his Beard.

I have read somewhere that one of the Popes to fus'd to accept an Edition of a Saint's Works which were presented to him, because the Saint in his Effigies before the Book, was drawn with

out a Beard.

WE see by these Instances what Homage the World has formerly paid to Beards; and that Barber was not then allow'd to make those Depredations on the Faces of the Learned, which have been permitted him of later Years.

ACCORDINGLY several wise Nations have been so extremely jealous of the least Ruffle offer'd to their Beards, that they seem to have fixed the Point of Honour principally in that Part. Spaniards were wonderfully tender in this ParticuV= 311

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ndgment, has carry'd the Humour very far, when e tells us that one of his vain-glorious Countrymen, after having receiv'd Sentence, was taken in-D Custody by a couple of evil Spirits; but that his Guides happening to disorder his Mustachoes, they were forced to recompose them with a Pair of Curling-Irons before they could get him to file off.

IF we look into the History of our own Nation, we shall find that the Beard slourished in the axon Heptarchy, but was very much discouraged of the Norman Line. It shot out, however, com time to time, in several Reigns under different Shapes. The last Effort it made seems to have een in Queen Mary's Days, as the curious Reader hay find, if he pleases to peruse the Figures of Cardinal Poole. and Bishop Gardiner; tho' at the ame time, I think it may be question'd, if Zeal gainst Popery has not induc'd our Protestant Paintres to extend the Beards of these two Persecutors eyond their natural Dimensions, in order to make hem appear the more terrible.

I find but few Beards worth taking Notice of

n the Reign of King James the First.

DURING the Civil Wars there appeared one, which makes too great a Figure in Story to be passed over in Silence; I mean that of the redoubted Hudibras, an Account of which Butler has transmitted to Posterity in the following Lines:

His tawny Beard was th' equal Grace Both of his Wisdom, and his Face; In Cut and Dye so like a Tyle, A sudden View it would beguile: The upper Part thereof was Whey, The nether Orange mixt with Grey.

THE Whisker continu'd for some time among as after the Extirpation of Beards; but this is a Vol. V. E Subject

Subject which I shall not here enter upon, having discussed it at large in a distinct Treatise, which keep by me in Manuscript, upon the Mustachoe.

IF my Friend Sir Roge R's Project, of introducing Beards, should take effect, I fear the Luxury of the prefent Age would make it a very expensive Fashion. There is no question but the Beam would so n provide themselves with salse ones of the lightest Colours, and the most immoderate Lengths. A fair Beard, of the Tapettry-size of Roger seems to approve could not come under twenty Guineas. The samous Golden Beard of Esculapins would hardly be more valuable than one made in the Extravagance of the Fashion

BESIDES. We are not certain that the Ladies would not come into the Mode, when they take the Air on Horseback. They already appear in Has and Feathers, Coats and Perriwigs; and I see no Reason why we may not suppose that they would have their Riding-Beards on the same Oc-

casion.

I may give the Moral of the Discourse in another Paper.

No 332. Friday, March 21.

Naribus borum bominum.

Hor.

Dear Short-Face,

IN your Speculation of Wednesday last, you have given us some Account of that worthy

Society of Brutes the Mobocks; wherein you have particularly specify'd the ingenious Performances

of the Lion-Tippers the Dancing-Masters, and the Tumblers: But as you acknowledge you had

not then a perfect Hiltory of the whole Club,

you might very eafily omit one of the most no-

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table Species of it, the Sweaters, which may be reckon'd a Sort of Dancing-Masters too. It is, it seems, the Custom for half a Dozen, or more, of these well-dispos'd savages, as soon as they have inclos'd the Person upon whom they design the Favour of a Sweat, to whip out their Swords, and holding them parallel to the Horizon, they describ'd a Sort of Magick Circle round about him with the Points. As foon as this Piece of Conjuration i perform'd, and the Patient without doubt already beginning to wax warm, to forward the Operation, that Member of the Circle towards whom he is so rude as to turn his Back first, runs his Sword directly into that Part of the Patient wherein School-boys are punished; and, as it is very natural to imagine this will foon make him tack about to some other Point, every Gentleman does himself the same Justice as often as he receives the Affront. After this Jig has gone two or three times round, and the Patient is thought to have sweat sufficiently, he is very handsomely rub'd down by some Attendants. who carry with them Instruments for that purpose, and so discharged. This Relation I had from a Friend of mine, who has lately been under this Discipline. He tells me he had the Honour to dance before the Emperor himself, nor without the Applause and Acclamations both of his Imperial Majesty, and the whole Ring; tho? I dare fay, neither I or any of his Acquaintance ever dreamt he would have merited any Reputation by his Activity.

'I can assure you, Mr. Spec. I was very near being qualify'd to have given you a faithful and painful Account of this walking Bagnio, if I may so call it, my self: For going the other Night along Fleet-street, and having, out of Curiosity, just enter'd into Discourse with a wandring Fe-

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male who was travelling the fame Way, a Cor ple of Fellows advanc'd toward us, drew the · Swords, and cry'd out to each other, A Sweat a Sweat! Whereupon suspecting they were some of the Ringleaders of the Bagnio, I also drew my Sword, and demanded a Parly; but finding onne would be granted me, and perceiving other · behind them filing off with great Diligence in take me in Flank, I began to sweat for fear of • being forced to it: But very luckily betaking in · felf to a Pair of Heels, which I had good Reafor to believe would do me Justice, I instantly go ' Possession of a very snug Corner in a neighbour ing Ally that lay in my Rear; which Post I main tain'd for above half an Hour with great Firm " ness and Resolution, tho' not letting thi Succei · fo far overcome me, as to make me unmindful of the Circumspection that was necessary to h observ'd upon my advancing again towards the · Street; by which Prudence and good Manage · ment I made a handsome and orderly Retreat ' having suffer'd no other Damage in this Action than the Loss of my Baggage, and the Dislocation of one of my Shoe-heels, which last I am ' just now inform'd is in a fair Way of Recovery 'These Sweaters, by what I can learn from m Friend, and by as near a View as I was able to take of them my felf, feem to me to have at prefent but a rude kind of Discipline amongst them It is probable, if you would take a little Pains with them, they might be brought into better of der. But l'il leave this to your own Discretion; and will only add, that if you think it worth while to infert this by way of Caution to thole who have a Mind to preserve their Skins whole from this Sort of Cupping, and tell them at the ' same time the Hazard of treating with Night0.332.

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walkers, you will perhaps oblige others, as well as

Your very humble Servant, Jack Lightfoot.

P. S. 'My Friend will have me acquaint you, That though he would not willingly detract from the Merit of that extraordinary Strokes man Mr. sprightly, yet it is his real Opinion, that some of those Fellows, who are employ'd as Rubbers to this new-fashion'd Bagnio, have struck as bold Strokes as ever he did in his Life.

I had fent this four and twenty Hours sooner, if I had not had the Missortune of being in a great doubt about the Orthography of the Word Bagnio I consulted several Dictionaries, but found no Relief; at last having recourse both to the Bagnio in Newgate-street, and to that in Chancery-lane, and finding the original Manuscripts upon the Sign-posts of each to agree literally with my own Spelling, I returned home, full of Satisfaction, in order to dispatch this Epistle.

Mr. SPECTATOR,

A S you have taken most of the Circumstances A ' of human Life into your Confideration, we, the under-written, thought it not improper for us also to represent to you our Condition. We are three Ladies who live in the Country, and the greatest Improvements we make is by reading. We have taken a finall Journal of our Lives, and find it extremely opposite to your last Tuesday's Speculation. We rise by seven, and pass the beginning of each Day in Devotion, and looking into those Affairs that fall within the Occurrences of a retired Life; in the Afternoon we sometimes enjoy the Company of some Friend or Neighbour, or else work or read; at E 3 Night Night we retire to our Chambers, and take leave of each other for the whole Night at ten a-clock

We take particular Care never to be fick of a sunday Mr. SPECTATOR, we are all very

good Maids, but are ambitious of Character which we think more laudable, that of being ve

ry good Wives. If any of your Correspondent enquire for a Spouse for an honest Country Gen

tleman, whose Estate is not dipped, and want a Wife that can save half his Revenue, and ye

make a better Figure than any of his Neighbour

of the same Estate, with finer bred Women, you

hall have further notice from,

SIR,

Your courteous Readers,

Martha Busie, Deborah Thristy Alice Early.

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Nº 333.

Saturday, March 22.

Vocat in certamina Divos.

Virg.

WE are now entring upon the fixth Book of Paradise Lost, in which the Poet describes the Battel of Angels; having raised his Reader's Expectation, and prepared him for it by several Passages in the preceding Books. I omitted quoting the Passages in my Observations on the former Books having purposely reserved them for the opening of this, the subject of which gave Occasion to them The Author's Imagination was so enslam'd with this great Scene of Action, that wherever he speaks of it, he rises, if possible, above himself. The where he mentions Satan in the beginning of it Poem:

- Him the Almighty Power
Hurl'd headlong flaming from th' Ethereal Sky,

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I Sky, With With bideous Ruin and Combustion, down To bottomless Perdition, there to dwell In Adamantine Chains and penal Fire, Who durst defy th' Omnipotent to Arms.

WE have likewise several noble Hints of it in the Infernal Conference.

O Prince, O Chief of many throned Powers,
That led th' imbattel'd Seraphim to War,
Too well I see and rue the dire Event,
That with sud Overthrow and foul Defeat
Hath lost us Heav'n, and all this mighty Host
In horrible Destruction laid thus low.
But see the angry Victor hath recall'd
His Ministers of Vengeance and Pursuit
Back to the Gates of Heav'n: The sulphurous
Hail

Shot after us in Storm, o'erblown, hath laid The fiery Surge, that from the Precipice Of Heav'n receiv'd us falling, and the Thunder, Wing'd with red Lightning and impetuous Rage, Perhaps hath spent his Shafts, and ceases now To bellow through the vast and boundless Deep.

THERE are several other very sublime Images on the same Subject in the first Book, as also in the second,

What when we fled amain, pursu'd and strook With Heav'n's afflicting Thunder, and besought The Deep to shelter us; this Hell then seem'd A Refuge from these Wounds——

In short, the Poet never mentions any thing of his Battel but in such Images of Greatness and Terror as are suitable to the Subject. Among several others, I cannot forbear quoting that Passage, where the Power, who is describ'd as presiding over the Chaos, speaks in the third Book.

Thus Satan; and him thus the Anarch old With faultring Speech, and Visage incompos'd, Answer'd, I know thee, Stranger, who thou art, That mighty leading Angel, who of late Made head against Heav'n's King, tho' overthrown, I saw and heard, for such a numerous Host Fled not in Silence through the frighted Deep With Ruin upon Ruin, Rout on Rout, Confusion worse confounded; and Heav'n's Gatts Pour'd out by Millions her victorious Bands Pursuing————

IT requir'd great Pregnancy of Invention, and Strength of Imagination, to fill this Battel with fuel Circumstances as should raise and astonish the Mind of the Reader; and at the same time an En actness of Judgment, to avoid every thing the might appear light or trivial. Those who look in to Homer, are surprized to find his Battels still in fing one above another, and improving in Horror to the Conclusion of the Iliad. Milton's Fight of Angels is wrought up with the same Beauty. It is usher'd in with such Signs of Wrath as are suit able to Omnipotence incenfed. The first Engage ment is carry'd on under a Cope of Fire. occafion'd by the Flights of innumerable burning Dark and Arrows which are discharg'd from either Holl The fecond Onfet is still more terrible, as it is filled with those artificial Thunders, which seem to make the Victory doubtful, and produce a kind of Consternation even in the good Angels. This is follow'd by the tearing up of Mountains and Promontories; till, in the last Place, the Messiah comes forth in the fulness of Majesty and Terror The Pomp of his Appearance, amidst the Roarings of his Thunders, the Flashes of his Lightnings, and the Noise of his Chariot-Wheels, is described with the utmost Flights of human Imagination. THERE

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THERE is nothing in the first and last Day's Engagement which doe not appear natural, and agreeable enough to the Ideas most Readers would conceive of a Fight between two Armies of Analls.

THE second Day's Engagement is apt to staran Imagination, which has not been rais'd and alify'd for such a Description, by the reading of e ancient Poets, and of Homer in particular. It as certainly a very bo'd Thought in our Author, ascribe the first Use of Artillery to the Rebelngels. But as such a pernicious Invention may well suppos'd to have proceeded from such Auors, so it enter'd very properly into the Thoughts that Being, who is all along describ'd as asping to the Majesty of his Maker. Such Engines ere the only Instruments he could have made use to imitate those Thunders, that in all Poetry, oth facred and profane, are represented as the rms of the Almighty. The tearing up of the ills was not altogether so daring a Thought as e former. We are, in some measure, prepared or fuch an Incident by the Description of the Gihts War, which we meet with among the ancint Poets. What still made this Circumstance the fore proper for the Poet's Use is the Opinion of lany learned Men, that the Fable of the Giants Var, which makes so great a Noise in Antiqui-, and gave Birth to the sublimest Description in estod's Works, was an Allegory sounded upon is very Tradition of a Fight between the good d bad Angels.

It may, perhaps, be worth while to confider ith what Judgment Milton, in this Narration, as avoided every thing that is mean and trivial in the Descriptions of the Latin and Greek Poets; and at the same time improved every great Hint which he met with in their Works upon this Sub-

ject.

No 333

ject. Homer in that Passage, which Longinus has celebrated for its Sublimeness, and which Virgil and Ovid have copy'd after him, tells us, that the Giants threw Offa upon Olympus, and Pelion upon Offa. He adds an Epithet to Pelion (eirogipuno) which very much swells the Idea, by bringing up to the Reader's Imagination all the Woods that grew upon it. There is further a great Beauty in his fingling out by Name these three remarkable Mountains, so well known to the Greeks. This last is such a Beauty, as the Scene of Milton's Wa could not possibly furnish him with. Claudian, in his Fragment upon the Giants War, has given full scope to that Wildness of Imagination which was natural to him. He tells us, that the Giants ton up whole Islands by the Roots, and threw thema the Gods. He describes one of them in particular taking up Lemnos in his Arms, and whirling it to the Skies, with all Vulcan's Shop in the midst of it. Another tears up Mount Ida, with the Rive Empens, which ran down the Sides of it; but the Poet, not content to describe him with this Mountain upon his Shoulders, tells us that the River flow'd down his Back, as he held it up in that Posture. It is visible to every judicious Reader, that fuch Ideas favour more of Burlesque, than of the Sublime. They proceed from a Wantonness of Imagination, and rather divert the Mind than astonish it. Milton has taken every thing that is sublime in these several Passages, and composed out of them the following great Image.

From their Foundations, loofning to and fro, They pluck'd the feated Hills with all their Load, Rocks, Waters, Woods; and by the shaggy Tops Up-lifting bore them in their Hands—

WE have the full Majesty of Homer in this short Description, improved by the Imagination of Clundian, without its Puerilities. I need zes has Virgi at the upon

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i fhort f Clun. I need I need not point out the Description of the fallen ngels feeing the Promontories hanging over their eads in such a dreadful manner, with the other mberless Beauties in this Book, which are so inspicuous, that they cannot escape the Notice the most ordinary Reader.

THERE are indeed so many wonderful Strokes Poetry in this Book, and such a Variety of sume Ideas, that it would have been impossible to ve given them a place within the Bounds of this per. Besides that, I find it in a great measure ne to my Hand at the End of my Lord Roscomon's Essay on translated Poetry. I shall refer my eader thither for some of the Master-Strokes in e fixth Book of Paradise Lost, tho' at the same ne there are many others which that noble Author s not taken notice of.

MILTO N, not withstanding the Sublime Geus he was Master of, has in this Book drawn to Affistance all the Helps he could meet with nong the antient Poets. The Sword of Michawhich makes so great a Havock among the bad ngels, was given him, we are told, out of the

rmory of God.

-But the Sword Of Michael from the Armory of God Was given him temper'd so, that neither keen Nor folid might refift that Edge: It met The Sword of Satan with steep force to smite Descending, and in half cut sheer-

THIS Passage is a Copy of that in Virgil, wherethe Poet tells us, that the Sword of Aneas, hich was given him by a Deity, broke into pies the Sword of Turnus, which came from a mor-Forge. As the Moral in this Place is divine, fo the way we may observe, that the bestowing on Man who is favour'd by Heaven such an allegofical Weapon, is very conformable to the old Eastern way of thinking. Not only Homer has made use of it, but we find the Jewish Hero in the Book of Maccabees, who had fought the Battels of the chosen People with so much Glory and Success receiving in his Dream a Sword from the Hand of the Prophet Jeremiah. The following Passage wherein Satan is described as wounded by the Swon of Michael, is in Imitation of Homer.

The griding Sword with discontinuous Wound Pass'd thro' him, but th' Ethereal Substance cloid Not long divisible, and from the Gash A Stream of Nectarous Humour issuing flow'd Sanguine, such as celestial Spirits may bleed, And all his Armour stain'd——

on Diomedes wounding the Gods, there flow from the Wound an Ichor, or pure kind of Blood which was not bred from mortal Viands; and that tho' the Pain was exquisitely great, the Wound soon closed up and heal'd in those Beings who are

vested with Immortality.

I question not but Milton in his Description of his furious Moloch flying from the Battel, and bellowing with the Wound he had receiv'd, had his Eyo on Mars in the Iliad; who, upon his being wounded, is represented as retiring out of the Fight, and making an Outcry louder than that of a whole Army when it begins the Charge, Homer adds, that the Greeks and Trojans, who were engaged in a general Battel, were terrify'd on each side with the bellowing of this wounded Deity. The Reader will easily observe how Milton has kept all the Horrour of this Image, without running into the Ridicule of it.

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Ind with fierce Enfigns pierc'd the deep Array of Moloch furious King, who him defy'd, at his Chariot-Wheels to drag him bound breaten'd, nor from the Holy One of Heav'n defrain'd his Tongue blasphemous; but anon Down cloven to the Waste, with shatter'd Arms and uncouth Pain fled bellowing—

MILTO N has likewise raised his Description in Book with many Images taken out of the potal Parts of Scripture. The Messiah's Chariot, I have before taken notice, is formed upon a sion of Ezekiel, who, as Grotius observes, has y much in him of Homer's Spirit in the Poetical rts of his Prophecy

THE following Lines in that glorious Commisn which is given the Messiah to extirpate the oft of Rebel Angels, is drawn from a sublime stage in the Psalms.

Go then thou Mightiest in thy Father's might, Ascend my Chariot, guide the rapid Wheels That shake Heav'n's Basis, bring forthall my War, My Bow, my Thunder, my Almighty Arms, Gird on thy Sword on thy puissant Thigh.

THE Reader will eafily discover many other rokes of the same Nature.

THERE is no question but Milton had heated Imagination with the Fight of the Gods in Horr, before he enter'd upon this Engagement of Angels. Homer there gives us a Scene of Men, croes, and Gods, mix'd together in Battel. Mars imates the contending Armies, and litts up his oice in such a manner that it is heard distinctly nidst all the Shouts and Consustion of the Fight. upiter at the same time thunders over their Heads; hile Neptune raises such a Tempest, that the Vol. V.

whole Field of Battel and all the Tops of the Mountains shake about them. The Poet tells us, the Pluto himself, whose Habitation was in the ven Center of the Earth, was so affrighted at the Shock that he leapt from his Throne. Homer afterward describes Vulcan as pouring down a Storm of Fin upon the River Xanthus, and Minerva as throwing a Rock at Mars; who, he tells us, cover'd seven Acres in his Fall.

As Homer has introduc'd into his Battel of the Gods every thing that is great and terrible in Nature Milton has filled his Fight of good and bad Angel with all the like Circumstances of Horrour. The Shout of Armies, the Rattling of Brazen Chariot the Hurling of Rocks and Mountains, the Earth quake, the Fire, the Thunder, are all of themem ploy'd to lift up the Reader's Imagination, and give

him a suitable Idea of so great an Action. With what Art has the Poet represented the whole Bod of the Earth trembling, even before it was created

All Heaven resounded, and had Earth been that All Earth had to its Center shook —

In how sublime and just a manner does he afterwards describe the whole Heaven shaking under the Wheels of the Messiah's Chariot, with that Exception to the Throne of God.

— Under his burning Wheels

The stedfast Empyrean shook throughout,

All but the Throne it self of God—

NOTWITHSTANDING the Messiah appears clothed with so much Terrour and Majesty, the Poet has still found means to make his Readers conceive an Idea of him, beyond what he himself was able to describe.

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Tet half his Strength he put not forth, but checks His Thunder in mid Volley, for he meant Not to destroy, but root them out of Heaven.

In a word, Milton's Genius, which was so great it self, and so strengthened by all the Helps of earning, appears in this Book every way equal to Subject, which was the most sublime that could ter into the Thoughts of a Poet. As he knew the Arts of affecting the Mind, he knew it was cessary to give it certain Resting-places, and Opertunities of recovering it self from time to time: has therefore with great Address interspersed seral Speeches, Reslections, Similitudes, and the Reliefs to diversify his Narration, and ease e Attention of the Reader, that he might come esh to his great Action; and by such a Contrast Ideas, have a more lively taste of the nobler Parts his Description.

1° 334.

Monday, March 24.

-- Voluisti, in suo Genere, unumquemque nostrum quasi quendam esse Roscium, dixistique non tam ea quærecta essent probari, quam quæ prava sunt fastidiis adbærescere.

Cicero de Gestu.

T is very natural to take for our whole Lives a light Impression of a thing which at first fell in-Contempt with us for want of Consideration. he real Use of a certain Qualification (which the iter Part of Mankind look upon as at best an inferent thing, and generally a frivolous Circumance) shews the ill Consequence of such Prepositions. What I mean, is the Art, Skill, Accombishment, or whatever you will call it, of Dancing, knew a Gentleman of great Abilities, who bevail'd the Want of this Part of his Education to the

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the End of a very honourable Life. He observ'd that there was not occasion for the common Use of great Talents; that they are but feldom in demand; and that these very great Talents were of ten render'd useles to a Man for want of small Attainments. A good Mein (a becoming Motion, Gesture, and Aspect) is natural to some Men; but even these would be highly more graceful in their Carriage, if what they do from the Force of Na. ture were confirm'd and heightned from the Force of Reason. To one who has not at all consider'd it, to mention the Force of Reason on a Subject, will appear fantastical; but when you have a little attended to it, an Assembly of Men will have quite another view: and they will tell you, it is evident from plain and infallible Rules, why this Man with those beautiful Features, and well fashion'd Person, is not so agreeable as he who sits by him without any of those Advantages. When we read, we do it without any exerted Act of Memory that presents the Shape of the Letters; but Habit makes us do it mechanically, without staying, like Children, to recollect and join those Letters. A Man who has not had the Regard of his Gesture in any part of his Education, will find himself unable to act with Freedom before new Company, as a Child that is but now Learning would be to read without Hesitation. It is for the Advancement of the Pleafure we receive in being agreeable to each other in ordinary Life, that one would wish Dancing were generally understood as conducive as it really isto a proper Deportment in Matters that appear the most remote from it. A Man of Learning and Sense is distinguished from others as he is such, tho' he never runs upon Points too difficult for the rell of the World; in like manner the reaching out of the Arm, and the most ordinary Motion, discovers whether a Man ever learnt to know what is the

true

true Harmony and Composure of his Limbs and Countenance. Whoever has feen Booth in the Character of Pyrrhus march to his Throne to receive Orestes, is convinced that majestick and great Conceptions are expressed in the very Step; but perhaps, tho' no other Man could perform that Incident as well as he does, he himself would do it with a greater Elevation, were he a Dancer. This is so dangerous a Subject to treat with Gravity, that I shall not at present enter into it any further: but the Author of the following Letter has treated it in the Essay he speaks of in such a manner, that I am beholden to him for a Resolution, that I will never think meanly of any thing, till I have heard what they who have another Opinion of it have to fay in its defence.

Mr. SPECTATOR,

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SINCE there are scarce any of the Arts or Sciences that have not been recommended to the World by the Pens of some of the Professor, Masters or Lovers of them, whereby the Usefulness, Excellence, and Benefit arising from them, both as to the speculative and practical Part, have been made publick to the great advantage and improvement of such Arts and Sciences; why should Dancing, an Art celebrated by the Antients in so extraordinary a manner, be totally neglected by the Moderns, and lest destitute of any Pen to recommend its various Excellencies and substantial Merit to Mankind?

'The low Ebb to which Dancing is now fallen, is altogether owing to this Silence. The Art is esteem'd only as an amusing Trisle; it lies altogether uncultivated, and is unhappily fallen under the Imputation of illiterate and mechanick:
And as Terence in one of his Prologues, com-

plains of the Rope-dancers drawing all the Spec-

tators from his Play, so we may well say, that Ca e pering and Tumoling is now preferr'd to, and fupplies the Place of just and regular Dancing on our Theatres. It is therefore, in my opinion high time that some one should come in to its Assi. ance, and relieve it from the many gross and growing Errors that have crept into it, and over cast its real Beauties; and to set Dancing in in true light, would shew the Usefulness and Elegan cy of it, with the Pleasure and Instruction produc'd from it; and also lay down some funda-" mental Rules, that might fo tend to the Improve-' ment of its Professors, and Information of the · Spectators, that the first might be the better enabled to perform, and the latter render'd more capable of judging, what is (if there be any thing) ' valuable in this Art.

' To encourage therefore some ingenious Per ' capable of fo generous an Undertaking, and in fome measure to relieve Dancing from the Difadvantages it at present lies under. I, who teach to dance, have attempted a fmall Treatife as an · Effay towards an History of Dancing; in which I have enquir'd into its Antiquity. Original, and " Use and shewn what Esteem the Ancients had for it: have likewise considered the Nature and and Perfection of all its several Parts, and how beneficial and delightful it is, both as a Qualification and an Exercise; and endeavour'd to an-' fwer all Objections that have been maliciously rais'd against it. I have proceeded to give an account of the particular Dances of the Greeks and Romans, whether religious, warlike, or civil; and taken particular notice of that Part of Dan-· cing relating to the ancient Stage, and in which the Pantomimes had fo great a share: Nor have " I been wanting in giving an historical Account of fome particular Masters excellent in that surpri-

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zing Art. After which, I have advanced some Observations on the modern Dancing, both as to the Stage, and that Part of it so absolutely neceffary for the Qualification of Gentlemen and Ladies; and have concluded with some short Remarks on the Origin and Progress of the Character by which Dances are writ down, and communicated to one Master from another. If some great Genius after this would arife, and advance this Art to that Perfection it feems capable of receiving, what might not be expected from it? For if we confider the Origin of Arts and Sciences. we shall find that some of them took rise from Beginnings to mean and unpromising, that it is very wonderful to think that ever such furprizing Structures should have been raised upon fuch ordinary Foundations. But what cannot a greater Genius effect? Who would have thought that the clangorous Noise of a Smith's Hammers thould have given the first rife to Musick & Wet Macrobius in his second Book relates, that Pythagonas, in passing by a Smith's Shop, found that the Sounds proceeding from the Hammers were either more grave or acute, according to the different Weights of the Hammers. The Philosopher, to improve this Hint, suspends different Weights by Strings of the same Bigness, and found in like manner that the Sounds answered to the Weights. This being discovered, he finds out those Numbers which produc'd Sounds that were Consonants: As, that two Strings of the same Substance and Tension, the one being double the Length of the other, give that Interval which is called Diapason, or an Eighth; the same was also effected from two Strings of the same Length and Size, the one having four times the Tension of the other By these Steps, from so mean a Beginning, did this great Man reduce,

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what was only before Noise, to one of the mode delightful Sciences, by marrying it to the Mathematicks; and by that means caused it to be one of the most abstract and demonstrative of Sciences. Who knows therefore but Motion whether decorous or representative, may not (at it seems highly probable it may) be taken into consideration by some Person capable of reducing it into a regular Science, the not so demonstrative as that proceeding from Sounds, yet sufficient to entitle it to a Place among the magnify'd Arts.

Now, Mr. SPECTATOR, as you have declared your felf Visitor of Dancing-schools, and this being an Undertaking which more immediately respects them, I think my felf indispensibly obliged, before I proceed to the Publication of this my Essay, to ask your Advice, and hold it absolutely necessary to have your Approbation; and in order to recommend my Treatise to the Perusal of the Parents of such as learn to dance, as well as to the young Ladies, to whom, as Visitor, you ought to be Guardian.

Salop, March 19. Had I am, SIR,

Tan Assay and a Your most bumble Servant.

Nº 335. Tuesday, March 25.

Respicere exemplar vitæ morumque jubebo Doctum imitatorem, & veras binc ducere voces.

Hor.

MY Friend Sir ROGER DE COVER LY, when we last met together at the Club, told me, that he had a great mind to see the new Tragedy with me, assuring me at the same time, that he had not been at a Play these twenty Years. The last I saw,

faw, faid Sir ROGER, was the Committee, which I ould not have gone to neither, had not I been told fore-hand that it was a good Church-of-England omedy. He then proceeded to enquire of me who is distressed Mother was; and upon hearing that e was Hector's Widow, he told me, that her Jusband was a brave Man, and that when he was School-boy he had read his Life at the End of he Dictionary. My Friend asked me, in the next lace, if there would not be some danger in comng home late, in case the Mobocks should be abroad. assure you, says he, I thought I had fallen into heir hands last Night; for I observed two or three ofty black Men that followed me half way up leer-street, and mended their pace behind me. in roportion as I put on to get away from them. You null know, continued the Knight with a Smile, I ancied they had a mind to bunt me; for I rememer an honest Gentleman in my Neighbourhood, who was served such a trick in King Charles the becond's time; for which reason he has not venured himself in Town ever since. I might have hown them very good Sport, had this been their Defign; for as I am an old Fox hunter, I should have turned and dodged, and have played them a thousand Tricks they had never seen in their Lives before. Sir Roger added, that if these Gentlemen had any fuch Intention, they did not succeed very well in it; for I threw them out, fays he, at the End of Norfolk-street, where I doubled the Corner, and got shelter in my Lodgings before they could imagine what was become of me. However, says the Knight, if Captain SENTRY will make one with us to-morrow Night, and if you will both of you call upon me about four a-Clock, that we may be at the House before it is full, I will have my own Coach in readiness to attend you, for John tells me he has got the Fore-wheels mended. THE

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THE Captain, who did not fail to meet me there at the appointed Hour, bid Sir ROGER feat nothing, for that he had put on the same Sword which he made use of at the Battle of Steenkirk Sir ROGER's Servants, and among the rest my old Friend the Butler, had, I found, provided them felves with good Oaken Plants, to attend their Ma fler upon this Occasion. When we had placed him in his Coach, with my felf at his Left-hand, the Captain before him, and his Butler at the Head of his Footmen in the Rear, we convoyed him in fafe ty to the Play-houte; where, after having march ed up the Entry in good Order, the Captain and went in with him, and feated him betwixt us it the Pit. As foon as the House was full, and the Candles lighted, my old Friend stood up and look ed about him with that Pleasure, which a Mind feasoned with Humanity naturally feels in it self, at the fight of a Multitude of People who feen pleased with one another, and partake of the same common Entertainment. I could not but fancy to my felf, as the old Man stood up in the middle of the Pit, that he made a very proper Center to atta gick Audience. Upon the entring of Pyrrhus, the Knight told me, that he did not believe the King of France himself had a better Strut. I was indeed very attentive to my old Friend's Remarks, be cause I looked upon them as a Piece of natural : Criticism, and was well pleased to hear him at the Conclusion of almost every Scene, telling me that he could not imagine how the Play would end One while he appeared much concerned for Andromache; and a little while after as much for Hermione! and was extremely puzzled to think what would become of Pyrrhus.

WHEN Sir ROGER saw Andromache's obstinate Resusal to her Lover's Importunities, he whifpered me in the Ear, that he was sure she would 0 335-

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ever have him; to which he added, with a more an ordinary Vehemence, you can't imagine Sir, that 'tis to have to do with a Widow. Uponlyrrhas his threatning afterwards to leave her, the night shook his Head, and muttered to himself, ay, do if you can. This Part dwelt so much upon my Friend's Imagination, that at the Close of the third Act, as I was thinking of something else, e whispered in my Ear, These Widows, Sir, are ne most perverse Creatures in the World. But ray, says he, you that are a Critick, is this Play ccording to your dramatick Rules, as you call hem? Should your People in Tragedy always talk to be understood? why, there is not a single Senence in this Play that I do not know the Meanag of.

THE fourth Act very luckily begun before I had me to give the old Gentleman an Answer; Well, ays the Knight, fitting down with great Satisfaction, I suppose we are now to see Hector's Ghost He then renewed his Attention, and, from time o time, fell a praising the Widow. He made, inleed, a little Mistake as to one of her Pages, whom, t his first Entring, he took for Astyanax; but he uickly fet himself right in that Particular, though, it the same time, he owned he should have been very glad to have seen the little Boy, who, says he, must needs be a very fine Child by the Account that is given of him. Upon Hermione's gong off with a Menace to Pyrrbus, the Audience gave a loud Clap; to which Sir Roger added, On my Word, a notable young Baggage!

As there was a very remarkable Silence and Stilness in the Audience during the whole Action, it was natural for them to take the Opportunity of the Intervals between the Acts, to express their Opinion of the Players, and of their respective Parts. Sir Roger hearing a Cluster of them praise Ore-

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Res, fleuck in with them, and told them, that he thought his Friend Pylades was a very sensible Man as they were afterwards applauding Pyrrbus, Si ROGER put in a fecond Time, And let me tell you, fays he, tho' he speaks but little, I like the old Fellow in Whiskers as well as any of them. Can SENTRY feeing two or three Waggs who fat new us lean with an attentive Ear towards Sir R OGER and fearing left they should smoke the Knight, pluck ed him by the Elbow, and whispered something in his Ear, that lasted till the Opening of the fin Act. The Knight was wonderfully attentive to the Account which Orestes gives of Pyrrbus his Death and at the Conclusion of it, told me it was such bloody Piece of Work, that he was glad it was not done upon the Stage. Seeing afterwards Ore fles in his raving Fit, he grew more than ordinar ferious, and took occasion to moralize (in his way) upon an evil Conscience, adding, that Orestes, in bis Madness, looked as if he saw something.

As we were the first that came into the House so we were the last that went out of it; being resolved to have a clear Passage for our old Friend whom we did not care to venture among the justing of the Croud. Sir Roger went out fully satisfied with his Entertainment, and we guarded him to his Lodgings in the same manner that we brought him to the Play-house; being highly played, for my own part, not only with the Person mance of the excellent Piece which had been presented, but with the Satisfaction which it had given the satisf

Blacks in the Audience during the whole Achor

Rocan heading a Challer of them praise Dele-

Ven to the good old Man loston a . bay you L

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Nº 336. Wednesday, March 26.

Clament periisse pudorem
Cuncti pene patres: ea cum reprebendere coner,
Que gravis Æsopus, que doctus Roscius egit:
Vel quia nil rectum, nisi quod placuit sibi, ducunt:
Vel quia tunpe putant parere minoribus, & que imberbes didicere, senes perdenda fateri.

Hor. lib. 2. Ep. 1. v. 80.

Mr. SPECTATOR,

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A S you are the daily Endeavourer to promote 1 'Learning and good Sense, I think my self' obliged to fuggeft to your Confideration whatever may promote or prejudice them. There is an Evil which has prevailed from Generation to Generation, which grey Hairs and tyrannical Custom continue to support; I hope your Spectatorial Authority will give a feafonable Check to the Spread of the Infection; I mean old Mens overbearing the arongest Sense of their Juniors by the mere Force of Seniority; so that for a young Man in the Bloom of Life and Vigour of Age to give a reasonable Contradiction to his Elders. is esteemed an unpardonable insolence, and regarded as a reversing the Decrees of Nature. I ain a young Man, I confess, yet I honour the grey Head as much as any one; however, when ih Company with old Men, I hear them speak obscurely, or reason preposterously (into which Abfurdities, Prejudice, Pride, or Interest, will sometimes throw the wifest) I count it no Crime to rectify their Reasonings, unless Conscience must truckle to Ceremony, and Truth fall a Sacrifice to Complaisance. The strongest Arguments are enervated, and the brightest Evidence disappears. before those tremendous Reasonings and dazzling VOL. V. Disco* most intelligent of your Readers.

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SO these three Men ceased to answer lob, because be was righteous in his own Eyes. Then was kindled the Wrath of Elihu the Son of Barachel the Buzite, of the Kindred of Ram: Against Job was his Wrath kindled, because be justified himfelf rather than God. Also against his three Friends was his Wrath kindled, because they had found no Answer, and yet had condemned Job. Now Elihu bad waited till Job bad spoken, because they were elder than be. When Elihu faw there was no Answer in the Mouth of these three Men, then bis Wrath was kindled. And Elihu the Son of Barachel the Buzite answered and said, I am young, " and ye are very old, wherefore I was afraid, and durst not shew you mine Opinion. I said, Days bould speak, and Multitude of Years should teach Wisdom. But there is a Spirit in Man; and the E Inspiration of the Almighty giveth them Underfranding. Grent Men are not always wife: Nei0 336

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ther do the Aged understand Judgment. Therefore I said, hearken to me, I also will shew mine Opinion. Behold I waited for your Words; I gave ear to your Reasons, whilst you searched out what to say. Yea, I attended unto you: And behold there was none of you that convinced Job, or that answered his Words; lest ye should say, we have found out Wisdom: God thrusteth him down, not Man. Now he bath not directed his Words against me: Neither will I answer him with your Speeches. They were amazed, they answered no more: They left off speaking. When I had waited, (for they spake not, but stood still and answered no more) I said, I will answer also my Part, I also will shew mine Opinion. For I am full of Matter, the Spirit within me constraineth me. Bebold, my Belly is as Wine which bath no Vent, it is ready to burst like new Bottles. I will speak that I may be refreshed: I will open my Lips, and answer. Let me not, I pray you, accept any Man's Person, neither let me give flattering Titles unto Man. For 1 know not to give flattering Titles; in so doing my Maker would soon take me away?

Mr. SPECTATOR,

Have formerly read with great Satisfaction your Papers about Idols, and the Behaviour of Gentlemen in those Coffee-houses where Women officiate, and impatiently waited to see you take India and China Shops into Consideration: But since you have pass'd us over in Silence, either that you have not as yet thought us worth your Notice, or that the Grievances we lie under have escaped your discerning Eye, I must make my Complaints to you, and am encouraged to do it because you seem a little at leisure at this present Writing. I am, dear Sir, one of the Top China-women about Town; and tho

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cretary, so I hope you'll make Allowances. I am, Sir,

Your constant Reader,

March the 22d.

and very humble Servant,

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Nº 337. Thursday, March 27.

Fingit equum tenera docilem cervice Magister, Ire viam quam monstrat eques——— Hor.

Have lately received a third Letter from the Gentleman, who has already given the Publick two Essays upon Education. As his Thoughts seem to be very just and new upon this Subject, I hall communicate them to the Reader.

SIR.

IF I had not been hindred by some extraordinary Business, I should have sent you sooner my further Thoughts upon Education. You may please to remember, that in my last Letter I endeavoured to give the best Reasons that could be urged in favour of a private or publick Education. Upon the whole it may perhaps be thought that I seemed rather enclined to the latter, tho' at the same time I consess'd that Virtue, which ought to be our first and principal Care, was more usually acquired in the former.

'I intend therefore, in this Letter, to offer at Methods, by which I conceive Boys might be made to improve in Virtue, as they advance in

Letters.

'I know that in most of our publick Schools Vice is punished and discouraged whenever it is found out; but this is far from being sufficient, unless our Youth are at the same time taught to

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form a right Judgment of Things, and to know

' what is properly Virtue.

"To this End, whenever they read the Lives and Actions of such Men as have been famous ' in their Generation, it should not be thought eonough to make them barely understand so many Greek or Latin Sentences, but they should be asked their Opinion of such an Action or Say ing, and obliged to give their Reasons why the take it to be good or bad. By this Means they would insensibly arrive at proper Notions of

' Courage, Temperance, Honour and Justice. THERE must be great Care taken how the Enample of any particular Person is recommended to them in gross; instead of which, they ough

to be taught wherein such a Man, tho' great in · fome respect, was weak and faulty in others

' For want of this Caution, a Boy is often so dat-

e zled with the Lustre of a great Character, that he confounds its Beauties with its Blemisher, and

6 looks even upon the faulty Parts of it with an

' Eye of Admiration.

'I have often wondered how Alexander, who was naturally of a generous and merciful Difpo-' fition, came to be guilty of fo barbarous an Ac-' tion as that of dragging the Governor of a Town after his Chariot. I know this is generally afcibed to his Passion for Homer; but I lately met with a Passage in Plutarch, which, if I am not ' very much mistaken, still gives us a clearer Light into the Motives of this Action. Plutarch tells ' us, that Alexander in his Youth had a Master ' named Lysimachus, who, tho' he was a Man destitute of all Politeness, ingratiated himself both

with Philip and his Pupil, and became the fe-' cond Man at Court, by calling the King Peleus, · the Prince Achilles, and himself Phanix. It is

ono Wonder if Alexander having been thus used 6 not 337.

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ufed not not only to admire, but to personate Achilles, should think it glorious to imitate him in this

Piece of Cruelty and Extravagance.

· To carry this Thought yet further, I shall submit it to your Confideration, whether instead of a Theme or Copy of Verses, which are the usual Exercises, as they are called in the School-phrase, it would not be more proper that a Boy should be tasked once or twice a Week to write down his Opinion of fuch Persons and Things as occur to him in his Reading; that he should descant upon the Actions of Turnus or Aneas, shew wherein they excelled or were defective, cenfure or approve any particular Action, observe how it might have been carried to a greater Degree of Perfection, and how it exceeded or fell short of another. He might at the same time mark what was moral in any Speech, and how far it agreed with the Character of the Person speaking. This Exercise would soon strengthen his Judgment in what is blameable or praise-worthy, and give him an early Seasoning of Morality.

' NEXT to those Examples which may be met with in Books, I very much approve Horace's

Way of fetting before Youth the infamous or honourable Characters of their Contemporaries:

That Poet tells us, this was the Method his Father made use of to incline him to any particular

Virtue, or give him an Aversion to any particu-

' lar Vice. If, says Horace, my Father advised me to live within Bounds, and be contented with the

' Fortune he should leave me; Do not you see (fays he) the miserable Condition of Burrus, and

the Son of Albus? Let the Misfortunes of those

two Wretches teach you to avoid Luxury and

Extravagance. If he would inspire me with an

Abhorrence to Debauchery, Do not (fays he)

make your self like Sectanus, when you may be happy 80

happy in the Enjoyment of lawful Pleasures. How scandalous (says he) is the Character of

Trebonius, who was lately caught in Bed with another Man's Wife? To illustrate the Force

of this Method the Poet adds, That as a headfrong Patient, who will not at first follow his

- Physician's Prescriptions, grows orderly when he hears that his Neighbours die all about him;

fo Youth is often frighted from Vice, by hearing

the ill Report it brings upon others.

" XENOPHON's Schools of Equity, in his Life of Cyrus the Great, are sufficiently famous: He tells us, that the Persian Children went to School, and employed their Time asd Iligently in learning the Principles of Justice and Sobriety, as the Youth in other Countries did to acquire the most difficult Arts and Sciences: · Their Governors spent most part of the Day in hearing their mutual Accusations one against the other, whether for Violence, Cheating, Slander, or Ingratitude; and taught them how to give ' Judgment against those who were found to be any ways guilty of these Crimes. I omit the Sto-4 ry of the long and short Coat, for which Cyrai himself was punished, as a Case equally known with any in Littleton.

'THE Method, which Apuleius tells us the ladian Gymnosophists took to educate their Disciples, is still more curious and remarkable. His Words are as follow: When their Dinner is ready, before it is served up, the Masters enquire of every particular Scholar how he has employ'd his Time fince Sun-rising; some of them at-· fwer, that having been chosen as Arbiters between two Persons, they have composed their Differences, and made them Friends; some, that they have been executing the Orders of their Pa-

rents; and others, that they have either found

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und out but something new by their own Application, or learnt it from the Instructions of their Fellows: But if there happens to be any one among them, who cannot make it appear that he has employed the Morning to Advantage, he is immediately excluded from the Company, and obliged to work while the rest are at Dinner.

It is not impossible, that from these several Ways of producing Virtue in the Minds of Boys, some general Method might be invented. What I would endeavour to inculcate, is, that our Youth cannot be too soon taught the Principles of Virtue, seeing the first Impressions made on

the Mind are always the throngest.

THE Archbishop of Cambray makes Telemachus say, that tho' he was young in Year, he was old in the Art of knowing how to keep both his own and his Friend's Secrets. When my Father, fays the Prince, went to the Siege of Troy, he took me on his Knees, and after having embraced and bleffed me, as he was furrounded by the Nobles of Ithaca, Omy Friends, lays he, into your hands I commit the Education of my Son; if ever you lov'd his Father, shew it in your Care towards him: But above all, do not omit to form him just, fincere, and faithful in keeping a Secret. These Words of my Father, fays Telemachus, were continually repeated to me by his Friends in his absence; who made no scruple of communicating to me their Uneafiness to see my Mother surrounded with Lovers and the Measures they designed to take on that occasion. He adds, that he was so ravished at being thus treated like a Man, and at the Confidence reposed in him, that he never once abused it; nor could all the Infinuations of his Father's Rivals ever get him to betray what was committed to him under the Seal of Secrecy.

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THERE is hardly any Virtue which a Lad might not thus learn by Practice and Example.

'I have heard of a good Man, who used at certain times to give his Scholars six Pence apiece,

that they might tell him the next Day how they had employ'd it. The third Part was always to

be laid out in Charity, and every Boy was blamed or commended as he could make it appear

' that he had chosen a fit Object.

In short, nothing is more wanting to our publick Schools, than that the Masters of them should use the same Care in fashioning the Manners of their Scholars, as in forming their Tongues to the learned Languages. Where-ever the former is omitted, I cannot help agreeing with Mr. Locke. That a Man must have a very strange Value for Words, when preferring the Languages of the Greeks and Romans to that which made them such brave Men, he can think it worth while to hazard the Innocence and Virtue of his Son for a little Greek and Latin.

As the Subject of this Essay is of the highest Importance, and what do I not remember to have yet seen treated by any Author, I have sent you what occurr'd to me on it from my own Observation or Reading, and which you may either suppress or publish as you think fit.

Nº 338. Friday, March 28.

——Nil fuit unquam Tam dispar sibi—

Hor.

I Find the Tragedy of the Distrest Mother is publish'd to Day: The Author of the Prologue, I suppose, pleads an old Excuse I have read somewhere, of being dull with Design; and the Gentleman who writ the Epilogue, has, to my knowledge, so much of greater Moment to value himbels.

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If upon, that he will easily forgive me for pubthing the Exceptions made against Gayety at the nd of ferious Entertainments, in the following etter: I should be more unwilling to pardon him an any Body, a Practice which cannot have any Consequence, but from the Abilities of the Peron who is guilty of it.

Mr. SPECTATOR,

T HAD the Happiness the other Night of sitting very near you and your worthy Friend Sir ROGER, at the acting of the new Tragedy, which you have in a late Paper or two fo justly recommended. I was highly pleas'd with the advantageous Situation Fortune had given me, in placing me so near two Gentlemen, from one of which I was fure to hear fuch Reflections on the several Incidents of the Play, as pure Nature fuggested, and from the other such as flow'd from the exactest Art and Judgment: Tho' I must confess that my Curiosity led me so much to observe the Knight's Reflections, that I was not so well at leisure to improve my self by yours. Nature, I found, play'd her Part in the Knight pretty well, till at the last concluding Lines the entirely forfook him. You must know. Sir, that it is always my Custom, when I have been well entertained at a Tragedy, to make my Retreat before the facetious Epilogue enters; not but that those Pieces are often very well writ, but having paid down my Half-Crown, and made a fair Purchase of as much of the pleasing Melancholy as the Poet's Art can afford me, or my own Nature admit of, I am willing to carry some of it home with me; and can't endure to be at once trick'd out of all, tho' by the wittiest Dexterity in the World. However, I kept my Seat t'other Night, in hopes of finding my own

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and descended to the poetical Shades in the for
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would have made among them. They would no

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have known what to have made of my motley Spectre, half Comick and half Tragick, all over resembling a ridiculous Face, that at the same time laughs on one fide, and cries o't'other. The only Defence, I think, I have ever heard made for this, as it seems to me, most unnatural Tack of the Comick Tail to the Tragick Head, is this, that the Minds of the Audience must be refreshed, and Gentlemen and Ladies not sent away to their own Homes with too dismal and melancholy Thoughts about them: For who knows the Consequence of this? We are much obliged indeed to the Poets for the great Tenderness they express for the Safety of our Persons, and heartily thank them for it. But if that be all, pray, good Sir, affure them, that we are none of us like to come to any great Harm; and that, let them do their best, we shall in all Probability live out the Length of our Days, and frequent the Theatres more than ever. What makes me more desirous to have some Reformation of this Matter, is because of an ill Consequence or two attending it: For a great many of our Church-Musicians being related to the Theatre, they have, in Imitation of these Epilogues, introduc'd in their farewell Voluntaries a fort of Musick quite foreign to the Defign of Church-Services, to the great Prejudice of well-dispos'd People. Those fingering Gentlemen should be inform'd, that they ought to fuit their Airs to the Place and Bufiness; and that the Musician is oblig'd to keep to the Text as much as the Preacher. For want of this, I have found by Experience a great deal of Mischief: For when the Preacher has often with great Piety and Art enough handled his Subject, and the judicious Clark has with utmost Diligence cull'd out two Staves proper to the Discourse, and I have found in my self and in VOL. V. ' the " much oblige,

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the rest of the Pew good Thoughts and Dispositions, they have been all in a Moment dissipated by a merry Jigg from the Organ-Lost. One knows not what further ill Effects the Epilogues I have been speaking of may in time produce: But this I am credibly inform'd of, that Paul Lorrain has resolv'd upon a very sudden Resormation in his tragical Dramas; and that at the next monthly Performance, he designs, instead of a Penitential Psalm, to dismiss his Audience with an excellent new Ballad of his own composing. Pray, Sir, do what you can to put a Stop to those growing Evils, and you will very

Your humble Servant, Physibulus.

Nº 339. Saturday, March 29.

Omnia, & ipse tener Mundi concreverit orbis.

Tum durare solum & discludere Nerea ponto
Coeperit, & rerum paullatim sumere formas.

Vira

Virg.

I a Lottiness in Sentiments, where there is no Passion, and brings Instances out of antient Authors to support this his Opinion. The Pathetick, as that great Critick observes, may animate and instance the Sublime, but is not essential to it. Accordingly, as he further remarks, we very often find that those who excel most in stirring up the Passions, very often want the Talent of writing in the great and sublime Manner, and so on the contrary. Milton has shewn himself a Master in both these Ways of Writing. The seventh Book, which we are now entring upon, is an Instance of that

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that Sublime which is not mix'd and work'd up with Passion. The Author appears in a kind of composed and sedate Majesty; and tho' the Sentiments do not give so great an Emotion as those in the former Book, they abound with as magnificent Ideas. The sixth Book, like a troubled Ocean, represents Greatness in Consusion; the seventh affects the Imagination like the Ocean in a Calm, and fills the Mind of the Reader, without producing in it any thing like Tumult or Agitation.

THE Critick above-mentioned, among the Rules which he lays down for succeeding in the sublime way of writing, proposes to his Reader, that he should imitate the most celebrated Authors who have gone before him, and have been engaged in Works of the same nature; as in particular, that if he writes on a poetical Subject, he should consider how Homer would have spoken on such an Occasion. By this Means one great Genius often catches the Flame from another, and writes in his Spirit, without copying servilely after him. There are a thousand shining Passages in Virgil, which have been lighted up by Hamer.

MILTON, tho' his own natural Strength of Genius was capable of furnishing out a perfect Work, has doubtless very much raised and ennobled his Conceptions, by such an Imitation, as that

which Longinus has recommended.

In this Book, which gives an Account of the fix Days Works, the Poet received but very few Affittances from Heathen Writers, who were Strangers to the Wonders of Creation. But as there are many glorious Strokes of Poetry upon this Subject in Holy Writ, the Author has numberless Allusions to them through the whole Course of this Book. The great Critick I have before mentioned, though an Heathen, has taken notice of the H 2 sublime

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fublime Manner in which the Law-giver of the Jews has described the Creation in the first Chapter of Genesis; and there are many other Passages in Scripture, which rise up to the same Majesty, where this Subject is touched upon. Milton has shewn his Judgment very remarkably, in making use of such of these as were proper for his Poem, and in duly qualifying those high Strains of Eastern Poetry, which were suited to Readers whose Imaginations were set to an higher Pitch than those of colder Climates.

ADAM's Speech to the Angel, wherein hedefires an Account of what had passed within the Regions of Nature before the Creation, is very great and solemn. The following Lines, in which he tells him, that the Day is not too far spent for him to enter upon such a Subject, are exquisite in their

kind.

And the great Light of Day yet wants to run Much of his Race though steep, suspense in Heav'n Held by thy Voice, thy potent Voice he hears, And longer will delay to hear thee tell His Generation, &c.

The Angel's encouraging our first Parents in a modest pursuit after Knowledge, with the Causes which he assigns for the Creation of the World, are very just and beautiful. The Messiah, by whom, as we are told in Scripture, the Heavens were made, comes forth in the Power of his Father, surrounded with an Host of Angels, and clothed with such a Majesty as becomes his entering upon a Work, which, according to our Conceptions, appears the utmost Exertion of Omnipotence. What a beautiful Description has our Author raised upon that Hint in one of the Prophets! And behold there came forth Chariots out from between two Mountains, and the Mountains were Mountains of Brass.

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About his Chariot numberless were pour'd Cherub and Seraph, Potentates and Thrones, And Virtues, winged Spirits, and Chariots wing'd, From th' Armoury of God, where stand of old Myriads between two brazen Mountains ledg'd Against a solemn Day, harness'd at hand; Celestial Equipage: and now came forth, Spontaneous, for within them Spirit liv'd Attendant on their Lord: Heav'n open'd wide Her ever-during Gates, Harmonious Sound On Golden Hinges moving—

I have before taken notice of these Chariots of God, and of these Gates of Heaven; and shall here only add, that Homer gives us the same Idea of the latter, as opening of themselves; tho he afterwards takes off from it, by telling us, that the Hours first of all removed those prodigious Heaps of Clouds which lay as a Barrier before them.

I do not know any thing in the whole Poem more sublime than the Description which sollows, where the Messiah is represented at the Head of his Angels, as looking down into the Chaos, calming its Consusion, riding into the Midst of it, and drawing the sirit Out-Line of the Creation.

On Heav'nly Ground they stood, and from the Shore
They view'd the vast immeasurable Abys's
Outragious as a Sea, dark, wasteful, wild,
Up from the Bottom turn'd by surious Winds
And surging Waves, as Mountains to assault
Heav'ns Height, and with the Center mix the Pole.
Silence, ye troubled Waves, and thou Deep, Peace,
Said then th' Omnific Word, your Discord end:
Nor staid, but on the Wings of Cherubim
Up-listed, in Paternal Glory rode
Far into Chaos, and the World unborn;
For Chaos beard his Voice: him all his Train
Follow'd in bright Procession to behold
H. 3. Crea

Creation, and the Wonders of his Might. Then staid the fervid Wheels, and in his Hand He took the Golden Compasses, prepar'd In God's eternal Store, to circumscribe This Universe, and all created Things: One Foot be center'd, and the other turn'd Round, through the vast Profundity obscure, And said, Thus far extend, thus far thy Bounds, This be thy just Circumference, O World.

THE Thought of the Golden Compasses is conceiv'd altogether in Homer's Spirit, and is a very noble Incident in this wonderful Description. Homer, when he speaks of the Gods, ascribes to them several Arms and Instruments with the same Greatness of Imagination. Let the Reader only peruse the Description of Minerva's Ægis, or Buckler, in the fifth Book, with her Spear, which would overturn whole Squadrons, and her Helmet, that was sufficient to cover an Army drawn out of an hundred Cities: The Golden Compaffes in the above-mentioned Passage appear a very natural Instrument in the Hand of him, whom Plate somewhere calls the Divine Geometrician. As Poetry delights in clothing abstracted Ideas in Allegories and fensible Images, we find a magnificent Deicription of the Creation form'd after the same manner in one of the Prophets, wherein he describes the Almighty Architect as measuring the Watersin the Hollow of his Hand, meting out the Heavens with his Span, comprehending the Dust of the Earth in a Measure, weighing the Mountains in Scales, and the Hills in a Ballance. Another of them describing the Supreme Being in this great Work of Creation, represents him as laying the Foundations of the Earth, and stretching a Line upon it: And in another place as garnishing the Heavens, stretching out the North over the empty Place, and hang-

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ng the Earth upon nothing. This last noble Thought Milton has express'd in the following Verse:

And Earth felf-ballanc'd on ber Center hung.

THE Beauties of Description in this Book lie so very thick, that it is impossible to enumerate them in this Paper. The Poet has employ'd on them the whole Energy of our Tongue. The several great Scenes of the Creation rise up to view one after another, in such a manner that the Reader seems present at this wonderful Work, and to affish among the Choirs of Angels, who are the Spectators of it. How glorious is the Conclusion of the first Day!

Thus was the first Day Ev'n and Morn:
Nor past uncelebrated, nor unsung
By the Celestial Quires, when Orient Light
Exhaling first from Darkness they beheld;
Birth-Day of Heav'n and Earth; with Joy and
Shout

The hollow universal Orb they fill'd.

W E have the same Elevation of Thought in the third Day, when the Mountains were brought forth, and the Deep was made.

Immediately the Mountains buge appear
Emergent, and their broad bare Backs up heave
Into the Clouds, their Tops aftend the Sky:
So high as heav'n the tumid Hills, so low
Down funk a bollow Bostom broad and deep,
Capacious Bed of Waters——

WE have also the rising of the whole vegetable World described in this Day's Work, which is fill'd with all the Graces that other Poets have lavished on their Description of the Spring, and leads the Reader's Imagination into a Theatre equally surprizing and beautiful.

THE several Glories of the Heavens make their

Appearance on the fourth Day.

Non First in his East the glorious Lamp was seen Regent of Day, and all th' Horizon round Invested with bright Rays, jocund to run His Longitude through Heav'ns high Road:

Dawn, and the Pleiades before him danced. Shedding sweet influence: less bright the Moon But opposite in levell'd West was set His Mirror, with full face borrowing ber Light From him, for other Light she needed none In that aspect, and still that distance keeps Till Night; then in the East her turn the shing Revolv'd on Heav'ns great Axle, and her Reg With thousand lesser Lights dividual holds, With thousand thousand Stars that then appearl Spangling the Hemisphere -

ONE would wonder how the Poet could be fi concise in his Description of the fix Days Works as to comprehend them within the Bounds of a Episode, and at the same time so particular, as n give us a lively Idea of them. This is still morere markable in his Account of the fifth and fixth Days in which he has drawn out to our View the whole Animal Creation, from the Reptil to the Behemoth As the Lion and the Leviathan are two of the no blest Productions in the World of living Creature, the Reader will find a most exquisite Spirit of Pa try in the Account which our Author gives us d them. The fixth Day concludes with the Form tion of Man, upon which the Angel takes occasion, as he did after the Battel in Heaven, to remind Adam of his Obedience, which was the principal Design of this his Visit.

THE Poet afterwards represents the Meffiahre turning into Heaven, and taking a survey of his great Work. There is something inexpressibly sublime in this part of the Poem, where the Author describes that great Period of Time, filled with fo

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nany glorious Circumstances; when the Heavens and Earth were sinished; when the Messiah ascend-dup in triumph thro' the everlasting Gates; when a looked down with pleasure upon his new Cretion; when every Part of Nature seem'd to rejoice its Existence; when the Morning Stars sang together, and all the Sons of God shouted for joy.

So Ev'n and Morn accomplish'd the fixth Day; Yet not till the Creator from his Work Desisting, tho' unwearied, up return'd, Up to the Heav'n of Heav'ns his high abode, Thence to behold this new created World, Th' Addition of his Empire; how it shew'd In prospect from his Throne, bow good, how fair, Answering his great Idea. Up be rode, Follow'd with Acclamation and the Sound Symphonious of ten thousand Harps that tun'd Angelick Harmonies; the Earth, the Air Resounded (thou remember'st, for thou heard'st) The Heavens and all the Confesiations rung The Planets in their Station liftning flood, While the bright Pomp ascended jubilant. Open, ye everlasting Gates, they sung; Open, ye Heav'ns, your living Doors, let in The great Creator from bis Work return'd Magnificent, bis fix Days Work, a World.

I cannot conclude this Book upon the Creation, without mentioning a Poem which has lately appeared under that Title. The Work was underaken with so good an Intention, and is executed with so great a Mastery, that it deserves to be looked upon as one of the most useful and noble Productions in our English Verse. The Reader cannot but be pleased to find the Depths of Philosophy enlivened with all the Charms of Poetry, and to see so great a Strength of Reason, amidst so beautiful

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tiful a Redundancy of the Imagination. The Atthor has shewn us that Design in all the Workso Nature, which necessarily leads us to the Know ledge of its first Cause. In short, he has illustrated by numberless and incontestable Instances, that I wine Wisdom, which the Son of sirach has so me bly ascribed to the Supreme Being in his Formation of the World, when he tells us, that He create her, and saw her, and numbred her, and poured to out upon all his Works.

N° 340. Monday, March 31.

Quis novus bic nostris successit sedibus Hospes? Quem sese Ore ferens! quam forti Pectore & A vis.

Take it to be the highest Instance of a now Mind, to bear great Qualities without discover ing in a Man's Behaviour any consciousness the he is superior to the rest of the World: Or, told it otherwise, it is the Duty of a great Person son demean himself, as that whatever Endowments may have, he may appear to value himself upon Qualities but such as any Man may arrive at: ought to think no Man valuable but for his public Spirit, Justice and Integrity; and all other Endow ments to be effeemed only as they contribute to exerting those Virtues. Such a Man, if he is Wi or Valiant, knows it is of no Confideration other Men that he is so, but as he employs tho high Talents for their Use and Service. He will affects the Applauses and Addresses of a Multitud or assumes to himself a Pre-eminence upon other Consideration, must soon turn Admirated into Contempt. It is certain, that there can be n Merit in any Man who is not conscious of it; the Sense that it is valuable only according to Appl

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plication of it, makes that Superiority amiable. ich would otherwise be invidious. In this Light confidered as a Thing in which every Man bears are: It annexes the Ideas of Dignity, Power, Fame, in an agreeable and familiar manner, him who is Possessor of it; and all Men who Strangers to him are naturally incited to indulge Curiofity in beholding the Person, Behaviour, ature, and Shape of him, in whose Character, haps, each Man had formed something in comon with himself. Whether such, or any other, the Causes, all Men have a yearning Curiosity behold a Man of heroick Worth; and I have d many Letters from all Parts of this Kingdom, t request I would give them an exact Account the Stature, the Mein, the Aspect of the Prince ho lately visited England, and has done such onders for the Liberty of Europe. It would tale the most Curious to form to himself the sort Man my several Correspondents expect to hear by the Action mentioned when they defire a escription of him: There is always something at concerns themselves, and growing out of their vn Circumstances, in all their Enquiries. A Friend mine in Wales beseeches me to be very exact in Account of that wonderful Man, who had arched an Army and all its Baggage over the Alps; d, if possible, to learn whether the Peasant who ewed him the Way, and is drawn in the Map, yet living. A Gentleman from the University, ho is deeply intent on the Study of Humanity, fires me to be as particular, if I had Opportunity, observing the whole Interview between his ighness and our late General. Thus do Mens ancies work according to their several Educations nd Circumstances; but all pay a Respect, mixed ith Admiration, to this illustrious Character. I ave waited for his Arrival in Holland, before I would

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would let my Correspondents know, that I have not been so uncurious a Spectator, as not to have feen Prince Eugene. It would be very difficult as I faid just now, to answer every Expectation of those who have writ to me on that Head; nor it possible for me to find Words to let one know what an artful Glance there is in his Countenance who furprized Cremono; how daring he appear who forced the Trenches of Turin: But in gene ral I can fay, that he who beholds him, will call expect from him any thing that is to be imagined executed by the Wit or Force of Man. The Prince is of that Stature which makes a Man most easily become all Parts of Exercise, his Height to be grace ful on Occasions of State and Ceremony, and m less adapted for Agility and Dispatch; his Aspet is erect and composed; his Eye lively and though ful, yet rather vigilant than sparkling; his Action and Address the most easy imaginable, and his Bo haviour in an Affembly peculiarly graceful inact tain Art of mixing insensibly with the rest, and be coming one of the Company, instead of receiving the Courtship of it. The Shape of his Person, and Composure of his Limbs, are remarkably exact and beautiful. There is in his Look formething fublime which does not feem to arise from his Quality or Character, but the innate Disposition of his Mind It is apparent that he suffers the Presence of much Company, instead of taking delight in it; and heap peared in Publick while with us, rather to retun Good-will, or fatisfy Curiofity, than to gratify any Taste he himself had of being popular. As his Thoughts are never tumultuous in Danger, they are as little discomposed on Occasions of Pomp and Magnificence: A great Soul is affected in either Cala no further than in confidering the properest Methods to extricate it self from them. If this Hero has the firong Incentives to uncommon Enterprizes that were Jo 340.

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rereremarkable in Alexander, he prosecutes and enys the Fame of them with the Justness, Propriety, nd good Sense of C.esar. It is easy to observe in im a Mind as capable of being entertained with Contemplation as Enterprize; a Mind ready for reat Exploits, but not impatient for Occasions to xert it self. The Prince has Wisdom and Valour as high Perfection as Man can enjoy it; which oble Faculties in conjunction, banish all Vainflory, Oftentation, Ambition, and all other Vices which might intrude upon his Mind to make it unqual. These Habits and Qualities of Soul and ody render this Personage so extraordinary, that e appears to have nothing in him but what every Man should have in him, the Exertion of his very elf, abstracted from the Circumstances in which fortune has placed him. Thus were you to fee Prince Eugene, and were told he was a private Gentleman, you would say he is a Man of Modety and Merit: Should you be told that was Prince Eugene, he would be diminished no otherwise, than hat part of your distant Admiration would turn ino familiar Good-will. This I thought fit to enterain my Reader with, concerning an Hero who never was equalled but by one Man; over whom al-To he has this Advantage, that he has had an Opportunity to manifest an Esteem for him in his Adverfity.

N° 341. Tuesday, April 1.

Mittite —— Revocate animos mæstumque timorem Virg.

HAVING, to oblige my Correspondent Phyfibulus, printed his Letter last Friday, in relation to the new Epilogue, he cannot take it amiss,
if I now publish another, which I have just receiVol. V. I ved

St. Catherine was there personated by Nell Gwin;

s the lies stone-dead upon the Stage, but upon those

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ole leGentlemens offering to remove her Body, whose Business it is to carry off the Slain in our English Tragedies, she breaks out into that abrupt Beginning of what was a very ludicrous, but at the same time thought a very good Epilogue.

Hold, are you mad? you damn'd confounded Dog, I am to rise and speak the Epilogue.

This diverting Manner was always practifed by Mr. Dryden, who if he was not the best Writer of Tragedies in his time, was allowed by every one to have the happiest Turn for a Prologue or an Epilogue. The Epilogues to Cleomenes, Don Sebastian, The Duke of Guise, Aurengzebe, and Love Triumphant, are all Precedents of this nature. I might further justify this Practice by that excellent Epilogue which was spoken a few Years since, after the Tragedy of Phædra and Hippolitus; with a great many others, in which the Authors have endeavoured to make the Audience merry. If they have not all succeeded so well as the Writer of this, they have however shewn that

it was not for want of Good-will.

I must further observe, that the Gaiety of it may be still the more proper, as it is the End of a French Play; since every one knows that Nation, who are generally esteemed to have as polite a Taste as any in Europe, always close their tragick Entertainments with what they call a Petite Piece, which is purposely designed to raise Mirth, and send away the Audience well pleased. The same Person who has supported the chief Character in the Tragedy, very often plays the principal Part in the Petite Piece; so that I have my self seen at Paris, Orestes and Lubin acted the same Night by the same Man.

TRAGI-COMEDY, indeed, you have your felf in a former Speculation found fault with ve-

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fions while they are yet flowing; but this is no.
thing at all to the present Case, where they have

already had their full course.

As the new Epilogue is written conformable to the Practice of our best Poets, so it is not such

an one which, as the Duke of Bucking bam fays in his Rehearfal, might serve for any other Play;

but wholly rifes out of the Occurrences of the

· Piece it was composed for.

The only Reason your mournful Correspondent gives against this facetious Epilogue, as he calls it, is, that he has a mind to go home melancholy. I wish the Gentleman may not be more grave than wise. For my own part, I must confess I think it very sufficient to have the Anguish of a sictitious Piece remain upon me while it is representing, but I love to be sent home to Bed in a good Humour. If Physibulus is however resolved to be inconsolable, and not to have his Tears dried up, he need only continue his old Custom, and when he has had his Half-crown's worth of Sorrow, slink out before the Epilogue

begins.
It is pleasant enough to hear this tragical Ge-

inius complaining of the great Mischief Andromache had done him: What was that? Why, she made him laugh. The poor Gentleman's Suffer-

ings put me in mind of Harlequin's Case, who was tickled to Death. He tells us soon after,

thro' a finall Mistake of Sorrow for Rage, that during the whole Action he was so very forry,

that he thinks he could have attacked half a score of the sercest Mobocks in the Excess of his Grief.

I cannot but look upon it as an happy Accident, that a Man who is so bloody-minded in his Af-

fliction, was diverted from this Fit of outragious Melancholy. The Valour of this Gentleman in

his

his Distress, brings to one's Memory the Knight of the sorrowful Countenance, who lays about him at such an unmerciful rate in an old Romance. I shall readily grant him that his Soul, as he himself says, would have made a very ridiculous Figure, had it quitted the Body, and descended to the poetical Shades, in such an Encounter.

As to his Conceit of tacking a tragick Head with a comick Tail, in order to refresh the Audience, it is such a Piece of Jargon, that I don't

know what to make of it.

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'THE elegant Writer makes a very sudden Transition from the Play-house to the Church,

and from thence to the Gallows.

'As for what relates to the Church, he is of opinion that these Epilogues have given occasion to those merry Jiggs from the Organ-loft, which have dissipated those good Thoughts and Dispositions he has found in himself, and the rest of the Pew, upon the singing of two Staves cull'd out by the judicious and diligent Clark.

'HE fetches his next Thought from Tyburn; and feems very apprehensive less there should happen any Innovations in the Tragedies of his Friend

Paul Lorrain.

"In the mean time, Sir, this gloomy Writer, who is so mightily scandaliz'd at a gay Epilogue after a serious Play, speaking of the Fate of those unhappy Wretches who are condemned to suffer an ignominious Death by the Justice of our Laws, endeavours to make the Reader merry on so improper an Occasion, by those poor Burlesque Expressions of tragical Dramas, and monthly Performances.

I am, Sir, with great Respect, Your most obedient, most bumble Servant,

Philomeides. Wednesday,

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342. Wednesday, April 2.

Justitiæ partes sunt non violare homines: Verecundiæ non offendere. Tull.

A S Regard to Decency is a great Rule of Life in general, but more especially to be consulted by the Female World. I cannot overlook the following Letter which describes an egregious Offender.

Mr. SPECTATOR,

(I Was this Day looking over your Papers, and ' reading in that of December the 6th with great Delight, the amiable Grief of Afteria for the Ab · fence of her Husband, it threw me into a great deal of Reflection. I cannot say but this arole very much from the Circumstances of my own Life, who am a Soldier, and expect every Day to receive Orders; which will oblige me to leave behind me a Wife that is very dear to me, and that very deservedly. She is, at present, I am sur, no way below your Asteria for conjugal Affection: But I fee the Behaviour of some Wo men so little suited to the Circumstances where in my Wife and I shall soon be, that it is with a Reluctance I never knew before, I am going to my Duty. What puts me to present 4 Pain, is the Example of a young Lady, whole · Story you shall have as well as I can give it you. Hortensius, an Officer of good Rank in • her Majesty's Service, happen'd in a certain Part of England to be brought to a Country-Gentle-' man's House, where he was received with that more than ordinary Welcome, with which Men of domestick Lives entertain such few Soldiers whoma military Life, from the Variety of Advertures,

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tures, has not render'd over-bearing, but human, easy, and agreeable. Hortensius stay'd here some time, and had easy Access at all Hours, as well as unavoidable Conversation at some Parts of the Day with the beautiful Sylvana, the Gentleman's Daughter. People who live in Cities are wonderfully struck with every little Country Abode they see when they take the Air; and 'tis natural to fancy they could live in every neat Cottage (by which they pass) much happier than in their prefent Circumstances. The turbulent way of Life which Hortenfins was used to, made him reflect with much Satisfaction on all the Advantages of a sweet Retreat one Day; and among the rest, you'll think it not improbable, it might enter into his Thought, that such a Woman as Sylvana would confummate the Happiness. The World is so debauched with mean Considerations, that Hortenfius knew it would be receiv'd as an Ad of Generofity, if he asked for a Woman of the highest Merit, without further Questions, of a Parent who had nothing to add to her personal Qualifications. The Wedding was celebrated at her Father's House: When that was over, the generous Husband did not proportion his Provision for her to the Circumstances of her Fortune, but confidered his Wife as his Darling, his Pride, and his Vanity, or rather that it was in the Woman he had chosen that a Man of Sense could shew Pride or Vanity with an Excuse, and therefore adorned her with rich Habits and valuable Jewels. He did not however omit to admonish her that he did his very utmost in this: that it was an Oftentation he could not but be guilty of to a Woman he had fo much Pleasure in, defiring her to confider it as fuch; and begged of her also to take these Matters rightly, and believe the Gems, the Gowns, the Laces would still be-

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come her better, if her Air and Behaviour was · fuch, that it might appear the dreffed thus rather in compliance to his Humour that Way, than out of any Value she her self had for the Trisles. To this Lesson, too hard for Woman; Hortensius ad. ded, that she must be sure to stay with her Friends ' in the Country till his Return. As foon as Hortensius departed, Sylvana saw in her Looking. ' glass that the Love he conceived for her was wholly owing to the Accident of seeing her: And · she is convinced it was only her Misfortune the rest of Mankind had not beheld her, or Men of ' much greater Quality and Merit had contended for one so genteel, though bred in Obscurity; so e very witty, tho' never acquainted with Court or 'Town. She therefore resolved not to hide so ' much Excellence from the World, but without any Regard to the Absence of the most generous ' Man alive, the is now the gayest Lady about this 'Town, and has shut out the Thoughts of her ' Husband by a constant Retinue of the vainest ' young Fellows this Age has produc'd; to entertain whom, she squanders away all Hortensius is able to supply her with, tho' that Supply is pur-

his Life.
Now, Mr. SPECTATOR, would it not be a Work becoming your Office to treat this Criminal as she deserves? You should give it the severest Resections you can: You should tell Women, that they are more accountable for Behaviour in Absence than after Death. The Dead are not dishonour'd by their Levities; the Living may return, and be laugh'd at by empty Fors.

' chased with no less Difficulty than the Hazard of

may return, and be laugh'd at by empty Fops, who will not fail to turn into Ridicule the good. Man who is so unseasonable as to be still alive,

and come and spoil good Company.

I am, Sir, Your most obedient bumble Servant.

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ALL Strictness of Behaviour is so unmercifullaugh'd at in our Age, that the other much worse ttreme is the more common Folly. But let any oman confider which of the two Offences an usband would the more easily forgive, that of ing less entertaining than she could to please Comny, or raising the Desires of the whole Room to Disadvantage; and she will easily be able to form r Conduct. We have indeed carry'd Womens haracters too much into publick Life, and you all see them now-a-days affect a sort of Fame: at I cannot help venturing to disoblige them for eir Service, by telling them, that the utmost of Woman's Character is contain'd in a domestick ife; she is blameable or praise-worthy according her Carriage affects the House of her Father or her usband. All she has to do in this World, is conin'd within the Duties of a Daughter, a Sister, a life, and a Mother: All these may be well perrmed, tho' a Lady should not be the very finest Voman at an Opera or an Affembly. They are tewise consistent with a moderate Share of Wit, plain Dress, and a modest Air. But when the ve-Brains of the Sex are turned, and they placetheir imbition on Circumstances, wherein to excel is no ddition to what is truly commendable; where n this end, but, as it frequently does, in their acing all their Industry, Pleasure and Ambition Things, which will naturally make the Graications of Life last, at best, no longer than outh and good Fortune? And when we confider e least ill Consequence, it can be no less than oking on their own Condition as Years advance, ith a Disrelish of Life, and falling into Contempt f their own Persons, or being the Derision of thers. But when they confider themselves as they ught, no other than an additional Part of the pecies, (for their own Happiness and Comfort,

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as well as that of those for whom they were born) their Ambition to excel will be directed accordingly; and they will in no Part of their Lives want Opportunities of being shining Ornaments to their Fathers, Husbands, Brothers, or Children.

Nº 343. Thursday, April 3.

ITTILL. HONEYCOMB, who loves to shew upon Occasion all the little Learning helps pick'd up, told us Yesterday at the Club, that he thought there might be a great deal said for the Transmigration of Souls, and that the eastern Pans of the World believ'd in that Doctrine to this Day. Sir Paul Rycaut, fays he, gives us an Account of several well-disposed Mahometans that purchase the Freedom of any little Bird they fee confined to a Cage, and think they merit as much by it, as we should do here by ransoming any of our Countrymen from their Captivity at Algiers. You mult know, fays WILL, the Reason is, because they consider every Animal as a Brother or a Sister in Disguise, and therefore think themselves obliged to extend their Charity to them, tho' under fuch mean Circumstances. They'll tell you, says WILL that the Soul of a Man, when he dies, immediately passes into the Body of another Man, or of some Brute, which he resembled in his Humous or his Fortune, when he was one of us.

As I was wondring what this Profusion of Learning would end in, WILL told us that Jack Free-love, who was a Fellow of Whim, made Love to one of those Ladies who throw away all their Fondness on Parrots, Monkeys, and Lap-dogs. Upon

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Upon going bing to pay her a Visit one Morning, he writ a ery pretty Epittle upon this Hint. Fack, fays he, a conducted into the Parlour, where he diverthimself for some time with her favourite Money, which was chained in one of the Windows; Il at length observing a Pen and Ink lie by him, e writ the following Letter to his Mistress, in the erson of the Monkey; and upon her not coming lown so soon as he expected, left it in the Winbw, and went about his business.

THE Lady foon after coming into the Parlour, nd seeing her Monkey look upon a Paper with reat Earnestness, took it up, and to this Day is in ome doubt, fays WILL, whether it was written

Jack or the Monkey.

Madam.

NOT having the Gift of Speech, I have a long time waited in vain for an Opportunity of making my felf known to you; and having at present the Conveniences of Pen, Ink and Paper by me, I gladly take the occasion of giving you my History in writing, which I could not do by word of Mouth. You must know, Madam, that about a thousand Years ago I was an Indian Brachman, and versed in all those mysterious Secrets which your European Philosopher, called Pythagoras, is said to have learned from our Fraternity. I had so ingratiated my self by my great Skill in the occult Sciences with a Dæmon whom I used to converse with, that he promised to grant me whatever I should ask of him. I defired that my Soul might never pass into the Body of a Brute Creature; but this he told me was not in his Power to grant me. I then begg'd that into whatever Creature I should chance to transmigrate, I might still retain my Memory, and be conscious that I was the same ' Person Person who lived in different Animals. This he told me was within his Power, and accordingly promised on the Word of a Dæmon that he would grant me what I desired. From that time forth I lived so very unblameably, that I was

made President of a College of Brachmans, a Office which I discharged with great Integral

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and acted my Part so very well in it, that I be came first Minister to a Prince who reigned upon the Banks of the Ganges. I here lived in gree Honour for several Years, but by Degrees lost all the Innocence of the Brachman, being obliged to risse and oppress the People to enrich my Sovereign; till at length I became so odious that my Master, to recover his Credit with his Subjects, shot me thro' the Heart with an Arrow, as I was one Day addressing my self to him at the Head of his Army.

the Woods under the Shape of a Jack-call, and foon lifted my felf in the Service of a Lion. I used to yelp near his Den about midnight, which was his Time of rouzing and seeking after his Prey. He always followed me in the Rear, and when I had run down a fat Buck, a wild Goat or an Hare, after he had feasted very plentifully upon it himself, would now and then throw me a Bone that was but half picked for my Encouragement; but upon my being unsuccessful in two or three Chaces, he gave me such a confounded Gripe in his Anger, that I died of it.

founded Gripe in his Anger, that I died of it.
In my next Transmigration I was again se upon two Legs, and became an Indian Tax-ga therer; but having been guilty of great Extravagances and being marry'd to an expensive Jade of a Wife, I ran so cursedly in debt, that I durk

not shew my Head. I could no sooner step out of my House, but I was arrested by some body or other that lay in wait for me. As I ventur'd abroad one Night in the dusk of the Evening, I was taken up and hurry'd into a Dungeon, where I died a few Months after.

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I durit 6 not 'My Soul then enter'd into a Flying Fish, and in that State led a most melancholy Life for the Space of fix Years. Several Fishes of Prey purfued me when I was in the Water, and if I betook my felf to my Wings, it was ten to one but I had a Flock of Birds aiming at me. As I was one Day flying amidst a Fleet of English Ships, I observed a huge Sea-Gull whetting his Bill and hovering just over my Head: Upon my dipping into the Water to avoid him, I fell into the Mouth a monstrous Shark that swallow'd me down in an Instant.

'I was some Years afterwards, to my great Surprize, an eminent Banker in Lombard-Street; and remembring how I had formerly fuffered for want of Money, became so very fordid and avaritious, that the whole Town cried shame of me. I was a miserable little old Fellow to look upon, for I had in a manner starved my felf, and was nothing but Skin and Bone when I died.

'I was afterwards very much troubled and amazed to find my felf dwindled into an Emmet. I was heartily concerned to make fo infignificant a Figure, and did not know but some time or other I might be reduced to a Mite if I did not mend my Manners. I therefore applied my felf with great Diligence to the Offices that were allotted me, and was generally look'd upon as the notablest Ant in the whole Molehill. I was at last picked up, as I was groaning under a Burden, by an unlucky Cock-Sparrow that lived in Vol. V. K

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a whole Summer in the Shape of a Bee; buthed ing tired with the painful and penurious Life! had undergone in my two last Transmigrations.

I fell into the other extreme, and turned Drone.
As I one Day headed a Party to plunder an Hive

we were received so warmly by the Swam which defended it, that we were most of us less

dead upon the Spot.

'I might tell you of many other Transmigntions which I went thro': How I was a Town-Rake, and afterwards did Penance in a bay Gelding for ten Years; as also how I was a Taylor a Shrimp, and a Tom-Tit. In the last of these my Shapes I was shot in the Christmas Holiday by a young Jack-a-napes, who would needs to his new Gun upon me.

BUT I shall pass over these and several other.
Stages of Life, to remind you of the young Beau

who made love to you about fix Years fince. You may remember, Madam, how he masked

and danced, and fung, and play'd a thousand. Tricks to gain you; and how he was at lat

carry'd off by a Cold that he got under you Window one Night in a Serenade. I was that

unfortunate young Fellow, whom you were that

fo cruel to. Not long after my shifting that up lucky Body, I found my self upon a Hill in the state of the crue o

biopia, where I lived in my present Grotesque Shape, till I was caught by a Servant of the Eng

I need not inform you how I came into you Hand. You see, Madam, this is not the first

Time that you have had me in a Chain: I am however, very happy in this my Captivity, as you

often bestow on me those Kisses and Caresses which

which I would have given the World for, when I was a Man. I hope this Discovery of my Perfon will not tend to my disadvantage, but that you will still continue your accustomed Favours to

Your most devoted bumble Servant,

Pugg.

P. S. 'I would advise your little Shock-dog to keep out of my way; for as I look upon him to be the most formidable of my Rivals, I may chance one time or other to give him such a Snap as he won't like.

V° 344.

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Friday, April 4.

- In solo vivendi cansa palato est.

Juv.

Mr. SPECTATOR,

I Think it has not yet fallen into your way to ' discourse on little Ambition, or the many whimfical Ways Men fall into, to diftinguish themselves among their Acquaintance: Such Obfervations, well purfued, would make a pretty History of low Life. I my felf am got into a great Reputation, which arose (as most extraordinary Occurrences in a Man's Life feem to do) from a mere Accident. I was some Days ago unfortunately engaged among a fet of Gentlemen, who esteem a Man according to the Quantity of Food he throws down at a Meal. Now I, who am ever for distinguishing my felf according to the Notions of Superiority which the rest of the Company entertain, ate so immoderately for their Applause, as had like to have cost me my Life. What added to my Misfortune was, that having naturally a good Stomach, and having lived foberly for some time, my Body was as well prepared for this Contention as if it had been by Ap-K 2

endeavour'd to excel so far, had not the Compa

ny been fo loud in their Approbation of my Vio

tory I don't question but the same Thirst after

without taking Breath, and prompted Men tom

Glory has often caused a Man to drink Quart

ny other as difficult Enterprizes; which, if other

wise pursued, might turn very much to a Man

· Advantage. This Ambition of mine was indeed

extravagantly pursued: however I can't help of

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ferving, that you hardly ever see a Man commended for a good Stomach, but he immediately falls to eating more (tho' he had before dined) as well to confirm the Person that commended him in his good Opinion of him, as to convince any other at the Table, who may have been unartentive enough not to have done Justice to his Character.

I am, SIR,
Your most humble servant,
Epicure Mammon.

Mr. SPECTATOR,

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I Have writ to you three or four times, to defire you would take notice of an impertinent Custom the Women, the fine Women, have late-This filly Trick ly fallen into, of taking Snuff. is attended with such a Coquet Air in some Ladies, and fuch a fedate masculine one in others, that I cannot tell which most to complain of; but they are to me equally disagreeable. Mrs. Saunter is so impatient of being without it, that she takes it as often as she does Salt at Meals; and as the affects a wonderful Eate and Negligence in all her manner, an upper Lip mixed with Snuff and the Sauce, is what is presented to the Observation of all who have the Honour to eat with her. The pretty Creature her Niece does all the can to be as disagreeable as her Aunt; and if she is not as offensive to the Eye, she is quite as much to the Ear, and makes up all the wants in a confident Air by a nauseous Rattle of the Nose when the Snuff is deliver'd, and the Fingers make the Stops and Closes on the Nostrils. This perhaps. is not a very courtly Image in speaking of Ladies: that is very true; but where arises the Offence? Is it in those who commit, or those who observe it? As for my part, I have been to extremely dif-K 3 gulted

No 34 The SPECTATOR. gusted with this filthy Physick hanging on the Lip, that the most agreeable Conversation, or Per fon, has not been able to make up for it. Ast those who take it for no other end but to gin themselves occasion for pretty Action, or to up little Intervals of Discourse, I can bear with them; but then they must not use it when and ther is speaking, who ought to be heard with to much Respect, to admit of offering at that time from Hand to Hand the Snuff-Box. But Flank · la is so far taken with her Behaviour in this kind that she pulls out her Box (which is indeed ful of good Brazile) in the middle of the Sermon and to shew she has the Audacity of a well-brown Woman, she offers it the Men as well as the Women who fit near her: But fince by this time all the World knows the has a fine Hand, lan in hopes the may give her felf no further Trotble in this Matter. On Sunday was fevennight, when they came about for the Offering, the gave her Charity with a very good Air, but at the same time asked the Church-warden if he would take a Pinch. Pray, Sir, think of these Things in time and you will oblige, SIR, Your most bumble Servant.

Nº 345. Saturday, April 5.

Sanctius his animal, mentisque capacius alta Deerat adbuc, & quod dominari in cetera postet, Natus bomo eft-Ov. Met.

THE Accounts which Raphael gives of the Battel of Angels, and the Creation of the World, have in them those Qualifications which the Criticks judge requisite to an Episode. They are nearly related to the principal Action, and have a just Connection with the Fable.

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THE eighth Book opens with a beautiful Decription of the Impression which this Discourse of he Archangel made on our first Parent. Adam ifterwards, by a very natural Curiofity, enquires concerning the Motions of those Celestial Bodies which make the most glorious Appearance among he fix Days Works. The Poet here, with a great leal of Art, represents Eve as withdrawing from his part of their Conversation, to Amusements nore suitable to her Sex. He well knew, that he Episode in this Book, which is filled with Alam's Account of his Passion and Esteem for Eve, would have been improper for her hearing, and has herefore devised very just and beautiful Reasons or her retiring.

So Spake our Sire, and by his Count'nance seem'd Entring on studious Thoughts abstruse: which Eve Perceiving, where she sat retired in sight, Vith Lowliness majestick from her Seat, And Grace that won who saw to wish her Stay, Rose, and went forth among her Fruits and Flowers. To visit how they prosper'd, bud and bloom, Her Nursery: They at her coming sprung, and touch'd by her fair Tendance gladlier grew. let went she not, as not with such Discourse Delighted, or not capable her Ear If what was high: Such Pleasure she reserved, Adam relating, she sole Auditress; Her Husband the Relater she preferr'd Before the Angel, and of him to ask hose rather: he, she knew, would intermix Grateful Digressions, and solve high Dispute Vith conjugal Carefles; from his Lip Not Words alone pleas'd her. O when meet now such Pairs, in Love and mutual Honour join'd!

THE Angel's returning a doubtful Answer to dam's Enquiries, was not only proper for the mo-

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ral Reason which the Poet assigns, but because would have been highly absurd to have given to Sanction of an Archangel to any particular System of Philosophy. The chief Points in the Ptalemaid and Copernican Hypothesis are described with great Concileness and Perspicuity, and at the same time dressed in very pleasing and poetical Images.

AD AM, to detain the Angel, enters afterwards upon his own History, and relates to him the Cicumstances in which he found himself upon his Creation; as also his Conversation with his Ma ker, and first meeting with Eve. There is no Pan of the Poem more apt to raife the Attention of the Reader, than this Discourse of our great Ancestor; as nothing can be more surprizing and delightful to us, than to hear the Sentiments that arose in the first Man while he was yet new and fresh from the Hands of his Creator. The Poet has interwoven every thing which is deliver'd upon this Subject in Holy Writ with so many beautiful Imaginations of his own, that nothing can be conceived more sust and natural than this whole Episode. As our Author knew this Subject could not but be agreeable to his Reader, he would not throw it into the Relation of the fix Days Works, but referred it for a distinct Episode, that he might have an Opportunity of expatiating upon it more at large. Before I enter on this Part of the Poem, I cannot but take notice of two shining Passages in the Dialogue between Adam and the Angel. The first is that wherein our Ancestor gives an Account of the Pleasure he took in conversing with him, which contains a very noble Moral.

For while I sit with thee, I seem in Heav's, And sweeter thy Discourse is to my Ear Than Fruits of Palm-tree pleasantest to Thirst And Hunger both, from Labour, at the Hour

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Of

Of sweet Repast; they satiate, and soon fill, Tho' pleasant; but thy Words with Grace divine Imbu'd, bring to their Sweetness no Satiety.

THE other I shall mention, is that in which the Angel gives a Reason why he should be glad to the story Adam was about to relate.

For I that Day was absent, as befel,
Bound on a Voyage uncouth and obscure;
Far on Excursion towards the Gates of Hell,
Squar'd in full Legion (such command we had)
To see that none thence issued forth a Spy,
Or Enemy, while God was in his Work,
Lest he, incens'd at such Eruption bold,
Destruction with Creation might have mix'd.

THERE is no question but our Poet drew the Image in what follows from that in Virgil's fixth Book, where *Eneas* and the Sibyl stand before the Adamantine Gates, which are there describ'd as shut upon the Place of Torments, and listen to the Groans, the Clank of Chains, and the Noise of Iron Whips, that were heard in those Regions of Pain and Sorrow.

The dismal Gates, and barricado'd strong;
But long ere our Approaching heard within
Noise, other than the Sound of Dance or Song,
Torment, and loud Lament, and furious Rage.

ADAM then proceeds to give an Account of his Condition and Sentiments immediately after his Creation. How agreeably does he represent the Posture in which he found himself, the beautiful Landskip that surrounded him, and the Gladness of Heart which grew up in him on that occasion?

Soft on the flow'ry Herb I found me laid

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In balmy Sweat, which with his Beams the Sun Soon dried, and on the reaking Moisture fed. Streight toward Heav'n my wondring Eyes I turn'd.

And gaz'd awhile the ample Sky, till rais'd By quick instinctive Motion, up I sprung, As thitherward endeavouring, and upright Stood on my Feet: About me round I saw Hill, Dale, and shady Woods, and sunny Plain, And liquid Lapse of murmuring Streams; by these Creatures that liv'd, and mov'd, and walk'd, a flew,
Birds on the Branches warbling; all things smild:

With Fragrance and with Joy my Heart o'cl. flow'd.

his own Existence, and taking a survey of himself, and of all the Works of Nature. He likewise is represented as discovering by the Light of Reason, that he and every thing about him must have been the Effect of some Boing infinitely Good and Powerful, and that this Being had a Right to his Worship and Adoration. His first Address to the Sun, and to those Parts of the Creation which made the most distinguished Figure, is very natural and amening to the Imagination.

Thou San, said I, fair Light,

And thou enlighten'd Earth, so fresh and gay,

Te Hills and Dales, ye Rivers, Woods and Plain,

And ye that live and move, fair Creatures tell,

Tell if ye saw, how came I thus, how here?

His next Sentiment, when upon his first going to sleep, he fancies himself losing his Existence, and falling away into nothing, can never be sufficiently admir'd. His Dream, in which he still preserve the Consciousness of his Existence, together with

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s Removal into the Garden which was prepared or his Reception, are also Circumstances finely nagined, and grounded upon what is delivered in acred Story.

THESE and the like wonderful Incidents in is Part of the Work, have in them all the Beauses of Novelty, at the same Time that they have It the Graces of Nature. They are such as none at a great Genius could have thought of, tho', upon the Perusal of them, they seem to rise of themselves from the Subject of which he treats. In a Vord, tho' they are natural, they are not obvious, which is the true Character of all fine Writing.

THE Impression which the Interdiction of the Tree of Life lest in the Mind of our first Parent, describ'd with great Strength and Judgment; as he Image of the several Beasts and Birds passing a review before him is very beautiful and lively.

Approaching two and two, these cowring low With Blandishment; each Bird stoop'd on his Wing: I nam'd them as they pass'd—

ADAM, in the next place, describes a Conference which he held with his Maker upon the Subect of Solitude. The Poet here represents the supreme Being, as making an Essay of his own Work, and putting to the tryal that reasoning Faculty, with which he had endued his Creature. Adam urges, in this divine Colloquy, the Impossibility of his being happy, tho' he was the Inhabitant of Paradise, and Lord of the whole Creation, without the Conversation and Society of some rational Creature, who should partake those Blessings with him. This Dialogue, which is supported chiefly by the Beauty of the Thoughts, without other poetical Ornaments, is as fine a Part as any in the whole Poem: The more the Reader examines the Justiness and Delica-

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cy of its Sentiments, the more he will find himfelf pleased with it. The Poet has wonderfully proferv'd the Character of Majesty and Condescension in the Creator, and at the same time that of Himmility and Adoration in the Creature, as particularly in these beautiful Lines:

Thus I presumptuous; and the Vision bright,
As with a Smile more brightned, thus reply'd,&
—— I with leave of Speech implor'd
And humble Deprecation thus reply'd,
Let not my Words offend thee, Heav'nly Power,
My Maker, be propitious while I speak, &c.

ADAM then proceeds to give an account of his fecond Sleep, and of the Dream in which is beheld the Formation of Eve. The new Paffor that was awaken'd in him at the fight of her, is touched very finely.

Under his forming Hands a Creature grew, Manlike, but different Sex: so lovely fair, That what seem'd fair in all the World seem'd now Mean, or in her summ'd up, in her contain'd, And in her Looks, which from that time infull Sweetness into my Heart, unfelt before, And into all things from her Air inspir'd The Spirit of Love and amorous Delight.

AD AM's Distress upon losing sight of this beam tiful Phantom, with his Exclamations of Joy and Gratitude at the discovery of a real Creature, who refembled the Apparition which had been presented to him in his Dream; the Approaches he makes to her, and his Manner of Courtship, are all lad together in a most exquisite Propriety of Sentiments.

Tho' this Part of the Poem is work'd up with great Warmth and Spirit, the Love which is deficibed in it is every way suitable to a State of Innocence.

ocence. If the Reader compares the Description hich Adam here gives of his leading Eve to the nptial Bower, with that which Mr. Dryden has nade on the same Occasion in a Scene of his Fall Man, he will be sensible of the great Care which ailton took to avoid all Thoughts on so delicate Subject, that might be offensive to Religion or lood-manners. The Sentiments are chaste, but ot cold; and convey to the Mind Ideas of the nost transporting Passion, and of the greatest Puty. What a noble Mixture of Rapture and Innomince has the Author join'd together, in the Resection which Adam makes on the Pleasures of Love, ompared to those of Sense.

Thus have I told thee all my State, and brought
My Story to the Sum of earthly Bliss
Which I enjoy, and must confess to find
In all things else Delight indeed, but such
As us'd or not, works in the Mind no Change,
Nor vehement Desire; these Delicacies
I mean of Taste, Sight, Smell, Herbs, Fruits, and
Flowers,
Walks, and the Melody of Birds; but here
Far otherwise, transported I behold,

Far otherwise, transported I behold,
Transported touch, here Passion first I felt,
Commotion strange: in all Enjoyments else
Superiour and unmov'd, here only weak
Against the Charm of Beauty's powerful Glance.
Or Nature fail'd in me, and left some Part
Not proof enough such Object to sustain,
Or from my Side subducting, took perhaps
More than enough; at least on her bestow'd
Too much of Ornament, in outward shew

Elaborate, of inward less exact.

When I approach

Her Loveliness, so absolute she seems

And in her self compleat, so well to know

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Her own, that what she wills to do or say Seems wifest, vertuousest, discreetest, best; All higher Knowledge in her Presence falls Degraded: Wisdom in discourse with her Loses discountenanc'd, and like Folly shews; Authority and Reason on her wait, As one intended first, not after made Occasionally: and to consummate all, Greatness of Mind, and Nobleness their Seat Build in her lovelieft, and create an Awe About her, as a Guard angelick plac'd.

THESE Sentiments of Love, in our first Parent, gave the Angel such an insight into humane Nature, that he seems apprehensive of the Evils which might befal the Species in general, as well as Adam in particular, from the Excess of this Passion. He therefore fortifies him against it by timely Admonitions; which very artfully prepare the Mind of the Reader for the Occurrences of the next Book, where the Weakness, of which Adam here gives such distant Discoveries, brings about that fatal Event which is the Subject of the Poem. His Discourse, which follows the gentle Rebuke he received from the Angel, shews that his Love, however violent it might appear, was still founded in Reason, and consequently not improper for Paradile.

Neither her outside Form so fair, nor aught In Procreation common to all kinds, (Tho' bigher of the genial Bed by far, And with mysterious Reverence I deem) Somuch delights me, as those graceful Acts, Those thousand Decencies that daily flow From all her Words and Actions, mixt with Love And sweet Compliance, which declare unfeign'd Union of Mind, or in us both one Soul; Harmony to behold in wedded Pair.

AD AM's

ADAM's Speech, at parting with the Angel, has in it a Deference and Gratitude agreeable to an inferiour Nature, and at the same time a certain Dignity and Greatness suitable to the Father of Mantind in his State of Innocence.

Nº 346. Monday, April 7.

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Consuetudinem benignitatis largitioni munerum longe antepono. Hæc est gravium hominum atque magnorum; Illa quasi assentatorum populi, multitudinis levitatem voluptate quasi titillantium.

WHEN we consider the Offices of human Life, there is, methinks, fomething in what we ordinarily call Generosity, which when carefully examined, feems to flow rather from a loofe and anguarded Temper, than an honest and liberal Mind. For this reason it is absolutely necessary that all Liberality should have for its Basis and Support Frugality. By this means the beneficent Spirit works in a Man from the Convictions of Rea-Ion, not from the Impulses of Passion. The generous Man, in the ordinary acceptation, without respect to the Demands of his Family, will soon find, upon the foot of his Account, that he has sacrificed to Fools, Knaves, Flatterers, or the deservedly Unhappy, all the Opportunities of affording any future Affistance where it ought to be. Let him therefore reflect, that if to bestow be in it self laudable, should not a Man take care to secure an Ability to do Things praise-worthy as long as he lives? Or could there be a more cruel piece of Raillery upon a Man who should have reduc'd his Fortune below the Capacity of acting according to his natural Temper, than to fay of him, That Gentleman was generous? My beloved Author therefore has, in the Sentence on the top of my Paper, turn-

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ed his Eye with a certain Satiety from beholding the Addresses to the People by Largesses and pub lick Entertainments, which he afferts to be in general vicious, and are always to be regulated according to the Circumstances of Time and a Man's own Fortune. A constant Benignity in Commerce with the rest of the World, which ought to run through all a Man's Actions, has Effects more use ful to those whom you oblige, and less oftentatious in your felf. He turns his Recommendation of this Virtue in commercial Life; and according to him, a Citizen who is frank in his Kindnesses, and abhors Severity in his Demands; he who in buying, felling, lending, doing A&s of good Neighbourhood, is just and easy; he who appears naturally averse to Disputes, and above the Sense of little Sufferings, bears a nobler Character, and does much more good to Mankind than any other Man's Fortune without Commerce can possibly support, For the Citizen above all other Men has Opportunities of arriving at the highest Fruits of Wealth, to be liberal without the least Expence of a Man's own Fortune. It is not to be denied but such a Practice is liable to hazard; but this therefore adds to the Obligation, that, among Traders, he who obliges is as much concerned to keep the Favour a Secret, as he who receives it. The unhappy Distinctions among us in England are so great, that to celebrate the Intercourse of commercial Friendship (with which I am daily made acquainted) would be to raise the virtuous Man so many Enemies of the contrary Party. I am obliged to conceal all I know of Tom the bounteous, who lends at the ordinary laterest, to give Men of less Fortune Opportunities of making greater Advantages. He conceals, under a rough Air and distant Behaviour, a bleeding Compassion and womanish Tenderness. governed by the most exact Circumspection, that

here is no Industry wanting in the Person whom he is to serve, and that he is guilty of no improper Expences. This I know of Tom, but who dares lay it of so known a Tory? The same Care I was forced to use some time ago in the Report of anoher's Virtue, and said fifty instead of an hundred, because the Man I pointed at was a Whig. Actions of this kind are popular without being invidious; for every Man of ordinary Circumstances looks pon a Man who has this known Benignity in his Nature, as a Person ready to be his Friend upon such Terms as he ought to expect it; and the Wealby, who may envy such a Character, can do no njury to its Interests but by the Imitation of it, in which the good Citizen will rejoice to be rivalled. know not how to form to my felf a greater Idea of human Life, than in what is the Practice of some wealthy Men whom I could name, that make no tep to the Improvement of their own Fortunes, wherein they do not also advance those of other Men, who would languish in Poverty without that Munificence. In a Nation where there are so many publick Funds to be supported, I know not whether he can be called a good Subject, who does not imbark some Part of his Fortune with the State, to whose Vigilance he owes the Security of the whole. This certainly is an immediate way of laying an Obligation upon many, and extending your Benignity the furthest a Man can possibly, who is not engaged in Commerce. But he who trades. besides giving the State some part of this fort of Credit he gives his Banker, may in all the Occurrences of his Life have his Eye upon removing Want from the Door of the Industrious, and defending the unhappy upright Man from Bankrupcy. Without this Benignity, Pride or Vengeance will precipitate a Man to chuse the Receipt of half his Demands from one whom he has undone, rather than 1 3

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the whole from one to whom he has shewn Mer-This Benignity is effential to the Character of a fair Trader, and any Man who defigns to enjoy his Wealth with Honour and Self-Satisfaction: Nav. it would not be hard to maintain, that the Practice of supporting good and industrious Men, would carry a Man further even to his Profit, than indulging the Propensity of serving and obliging the Fortunate. My Author argues on this Subject, in or der to incline Mens Minds to those who want them most, after this manner; We must always consider the Nature of things, and govern our selves accordingly. The wealthy Man, when he has repaid you, is upon a ballance with you; but the Person whom you favoured with a Loan, if he be a good Man, will think himself in your Debt after be has paid you. The Wealthy and the Conspicuous are not ob liged by the Benefits you do them, they think they conferred a Benefit when they receive one. Your good Offices are always suspected, and it is with them the same thing to expect their Favour as to receive it. But the Man below you, who knows in the Good you have done bim, you respected bimself more than his Circumstances, does not act like an obliged Man only to him from whom he has received a Benefit, but also to all who are capable of doing him one. And whatever little Offices be can do for you, be is so far from magnifying it, that be will labour to extenuate it in all his Actions and Expressions, Moreover, the Regard to what you do to a great Man, at best is taken notice of no further than by himself or his Family; but what you do to a Man of an bumble Fortune, (provided always that he is a good and a modest Man) raises the Affections towards you of all Men of that Character (of which there are many) in the whole City.

THERE is nothing gains a Reputation to a Preacher so much as his own Practice; I am therefore

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ore casting about what Act of Benignity is in the ower of a SPECTATOR. Alas, that lies but in very narrow Compass, and I think the most imnediately under my Patronage, are either Players, r fuch whose Circumstances bear an Affinity with heirs: All therefore I am able to do at this time f this kind, is to tell the Town, that on Friday he 11th of this Instant April, there will be perormed in York-Buildings a Consort of Vocal and nstrumental Musick, for the Benefit of Mr. Edward Keen, the Father of twenty Children; and his Day the haughty George Powell hopes all he good-natured Part of the Town will favour im, whom they applauded in Alexander, Timon, Lear and Orestes, with their Company this Night, when he hazards all his Heroick Glory for their Approbation in the humbler Condition of honest tack Falstaffe.

N° 347.

Tuesday, April 8.

Quis furor ô Cives! quæ tanta licentia ferri!
Lucan.

Do not question but my Country Readers have been very much surprized at the several Accounts they have met with in our publick Papers of that Species of Men among us, lately known by the Name of Mobocks. I find the Opinions of the Learned, as to their Origin and Designs, are altogether various, insomuch that very many begin to doubt whether indeed there were ever any such Society of Men. The Terror which spread it self over the whole Nation some Years since, on account of the Irish, is still fresh in most People's Memories, tho' it afterwards appeared there was not the least Ground for that general Consternation.

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THE late Panick Fear was, in the Opinion of many deep and penetrating Persons, of the same nature. These will have it, that the Mohocks are like those Spectres and Apparitions which frighten feveral Towns and Villages in her Majesty's Dominions, tho' they were never feen by any of the Inhabitants. Others are apt to think that these Mebocks are a kind of Bull-Beggars, first invented by prudent married Men, and Masters of Families, in order to deter their Wives and Daughters from the king the Air at unfeafonable Hours; and that when they tell them the Mohocks will catch them, it's a Caution of the same Nature with that of our Fore-fathers, when they bid their Children havea care of Raw-head and Bloody-bones.

FOR my own Part, I am afraid there was too much Reason for that great Alarm the whole Cir has been in upon this Occasion; tho' at the same time I must own that I am in some doubt whether the following Pieces are genuine and authentick; the more so, because I am not fully satisfied that the Name by which the Emperor subscribes himfelf, is altogether conformable to the Indian Or-

thography.

I shall only further inform my Readers, that it was some time since I received the following Letter and Manifesto, tho' for particular Reasons I did not think fit to publish them till now.

To the SPECTATOR.

SIR,

CINDING that our earnest Endeavours for 'the Good of Mankind have been basely and

· maliciously represented to the World, we send ' you enclosed our Imperial Manifesto, which it is

our Will and Pleasure that you forthwith com-

municate to the Publick, by inferting it in your next daily Paper. We do not doubt of your rea-

dy Compliance in this Particular, and therefore bid you heartily Farewell.

Sign'd,

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Taw Waw Eben Zan Kaladar,

Emperor of the Mohocks.

be Manifesto of Taw Waw Eben Zan Kaladar, Emperor of the Mohocks.

TTHEREAS we have received Information 'from fundry Quarters of this great and populous City, of several Outrages committed on the Legs, Arms, Noses, and other Parts of the good People of England, by such as have stilled themselves our Subjects; in order to vindicate our Imperial Dignity from those false Aspersions which have been cast on it, as if we our selves might have encouraged or abetted any fuch Practices; we have, by these Presents, thought fit to fignify our utmost Abhorrence and Detestation of all fuch tumultuous and irregular Proceedmgs: And do hereby further give Notice, That if any Person or Persons has or have suffered any Wound, Hurt, Damage or Detriment in his or their Limb or Limbs, otherwise than shall be hereafter specified, the said Person or Persons, upon applying themselves to such as we shall appoint for the Inspection and Redress of the Grievances aforesaid, shall be forthwith committed to the Care of our principal Surgeon, and be cured at our own Expence, in some one or other of those Hospitals which we are now erecting for that Purpose.

Ignorance or Inadvertency, incur those Penalties which we have thought fit to inflict on Perfons of loose and dissolute Lives, we do hereby notify to the Publick, that if any Man be knock-

ed ed

ly commit the Female Sex, confine themselves to Drury-Lane and the Purlieus of the Temple; and that every other Party and Division of our Subjects do each of them keep within the respective Quarters we have allotted to them. Provided nevertheless, that nothing herein contained shall in any wise be construed to extend to the Hun-

to enter into any Part of the Town where-ever

their Game shall lead them.

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AND whereas we have nothing more at our mperial Heart than the Reformation of the Cies of London and Westminster, which to our unpeakable Satisfaction we have in some measure fready effected, we do hereby earnestly pray and short all Husbands, Fathers, House-keepers, nd Masters of Families, in either of the aforesaid lities, not only to repair themselves to their rebective Habitations at early and feafonable lours; but also to keep their Wives and Daughers, Sons, Servants and Apprentices, from apearing in the Streets at those Times and Seasons which may expose them to military Discipline, s it is practifed by our good Subjects the Moocks: And we do further promise, on our Imerial Word, that as 100n as the Reformation foresaid shall be brought about, we will forthvith cause all Hostilities to cease.

Given from our Court at the Devil-Tavern, March 15. 1712. X

º 348. Wednesday, April 9.

nvidiam placare paras, virtute relicta? Hor.

Mr. SPECTATOR,

Have not seen you lately at any of the Places 'where I visit, so that I am assaid you are wholly unacquainted with what passes among my Part of the World, who are, tho' I say it, without Controversy, the most accomplished and est bred of the Town. Give me leave to tell ou, that I am extremely discomposed when I ear Scandal, and am an utter Enemy to all nanner of Detraction, and think it the greatest Meanness that People of Distinction can be guilty of: However, it is hardly possible to come nto Company, where you do not find them pul-

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ling one another to Pieces, and that from 10 other Provocation but that of hearing any one commended. Merit, both as to Wit and Beauc ty, is become no other than the Possession of e few trifling People's Favour, which you cannot c possibly arrive at, if you have really any thing in you that is deserving. What they would bring to pass, is, to make all Good and Evil confilm Report, and with Whispers, Calumnies and Ime pertinencies, to have the Conduct of those Reoports. By this means Innocents are blasted upon their first Appearance in Town; and there is no. thing more required to make a young Woman the · Object of Envy and Hatred, than to deferve Love and Admiration. This abominable Endeavour c suppress or lessen every Thing that is praise-worthy, is as frequent among the Men as the Wo-· men. If I can remember what pass'd at a Vint c last Night, it will serve as an Instance that the Sexes are equally inclined to Defamation, with equal Malice, with equal Impotence. Fack Trip. e lett came into my Lady Airy's about Eight of the Clock: You know the manner we fit at a Vifit, and I need not describe the Circle; but Ma · Triplett came in, introduced by two Tapers supoported by a spruce Servant, whose Hair is under a Cap till my Lady's Candles are all lighted up and the Hour of Ceremony begins: I say, Jan · Triplett came in, and finging (for he is really good Company) Every Feature, charming Creat ture, - he went on, It is a most unreasonable · Thing that People cannot go peaceably to see their riends, but these Murderers are let loofe. Suit a Shape! such an Air! what a Glance was that as ber Chariot passed by mine! - My Lady her self interrupted him; Pray who is this fine Thing? - I warrant, fays another, 'tis the · Creature I was telling your Ladyship of just now.

You were telling of ! Says Jack; I wish I had been so happy as to have come in and heard you, for I have not Words to Say what she is: But if an agreeable Height, a modest Air, a Virgin Shame; and Impatience of being beheld, amidst a Blaze of ten thousand Charms — The whole Room flew out - Oh Mr. Triplett! - When Mrs. Lofty, a known Prude, said she believed she knew whom the Gentleman meant; but she was indeed, as he civilly reprefented her, impatient of being beheld - Then turning to the Lady next to her ___ The most unbred Creature you ever faw. Another pursued the Discourse: As unbred, Madam, as you may think her, she is extremely bely'd if she is the Novice she appears; the was last Week at a Ball till two in the Morning; Mr. Triplett knows whether he was the happy Man that took Care of her home; but-This was followed by some particular Exception that each Woman in the Room made to some peculiar Grace or Advantage; so that Mr. Triplett was beaten from one Limb and Feature to another, till he was forced to refign the whole Woman. In the End, I took Notice Triplett recorded all this Malice in his Heart; and faw in his Countenance, and a certain waggish Shrug, that he defigned to repeat the Conversation: I therefore let the Discourse die, and soon after took an Occasion to recommend a certain Gentleman of my Acquaintance for a Person of singular Modesty, Courage, Integrity, and withal as a Man of an entertaining Conversation, to which Advantages he had a Shape and Manner peculiarly graceful. Mr. Triplett, who is a Woman's Man, seemed to hear me with Patience enough commend the Qualities of his Mind: He never heard indeed but that he was a very ho-VOL. V. M

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nest Man, and no Fool; but for a fine Gentle man, he must ask Pardon. Upon no other Foun

dation than this, Mr. Triplett took Occasion give the Gentleman's Pedigree, by what Method

fome Part of the Estate was acquired, how mud it was beholden to a Marriage for the present Ci

cumflances of it: After all, he could fee nothing

but a common Man in his Person, his Breeding

or Understanding.

'THUS, Mr. SPECTATOR, this imperting · Humour of diminishing every one who is produ ced in Conversation to their Advantage, m through the World; and I am, I confess, sofer ful of the Force of ill Tongues, that I have be e ged of all those who are my Well-wishers new to commend me, for it will but bring my Fni ties into Examination, and I had rather be und · ferved, than conspicuous for disputed Perfection 4 I am confident a thousand young People, wh would have been Ornaments to Society, have from Fear of Scandal, never dared to exert the 4 selves in the polite Arts of Life. Their Lives in ' passed away in an odious Rusticity, in spite of gra · Advantages of Person, Genius, and Fortun ' There is a vicious Terror of being blamed in for well-inclined People, and a wicked Pleafure ' suppressing them in others; both which I recom " mend to your Spectatorial Wisdom to anima vert upon; and if you can be successful in it

4 need not say how much you will deserve of

' Town; but new Toasts will owe to you the

Beauty, and new Wits their Fame. I am,

SIR.

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Your most obedient bumble Servant,

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Thursday, April 10.

· Quos ille timorum Maximus band urget lethi metus: inde ruendi In ferrum mens prona viris, animaque capaces Mortis -Lucan.

Am very much pleased with a Consolatory Letter of Phalaris, to one who had lost a Son that as a young Man of great Merit. The Thought ith which he comforts the afflicted Father, is, to e best of my Memory, as follows; That he should onfider Death had fet a kind of Seal upon his Son's haracter, and placed him out of the Reach of Vice nd Infamy: That while he lived he was still withthe Possibility of falling away from Virtue, and ofing the Fame of which he was possessed. Death nly closes a Man's Reputation, and determines it good or bad.

THIS, among other Motives, may be one Reaon why we are naturally averse to the launching ut into a Man's Praise till his Head is laid in the Dust. Whilst he is capable of changing, we may e forced to retract our Opinions. He may forfeit he Esteem we have conceived of him, and some ime or other appear to us under a different Light rom what he does at present. In short, as the Life of any Man cannot be call'd happy or unhappy, so heither can it be pronounced vicious or virtuous,

before the Conclusion of it.

IT was upon this Consideration that Epaminonlas, being asked whether Chabrias, Iphicrates, or he himself, deserved most to be esteemed? You must first see us die, said he, before that Question can be answered.

As there is not a more melancholy Consideration to a good Man than his being obnoxious to such Change, so there is nothing more glorious than

to keep up an Uniformity in his Actions, and preferve the Beauty of his Character to the last.

THE End of a Man's Life is often compared the winding up of a well-written Play, where the principal Persons still act in Character, whatever the Fate is which they undergo. There is scarces great Person in the Grecian or Roman History whose Death has not been remarked upon by some Writer or other, and censured or applauded accord ing to the Genius or Principles of the Person who has descanted on it. Monsieur de St. Evremu is very particular in fetting forth the Constancy and Courage of Petronius Arbiter during his last Moments, and thinks he discovers in them a great Firmness of Mind and Resolution than in the Deal of Seneca, Cato, or Socrates. There is no quelion but this polite Author's Affectation of appearing fingular in his Remarks, and making Discovering which had escaped the Observation of others, three him into this Course of Reslection. It was Penzins's Merit, that he died in the same Gaiety of Temper in which he lived; but as his Life was a together loofe and dissolute, the Indisference which he shewed at the Close of it is to be looked upon as a piece of natural Carelessiness and Levity, the ther than Fortitude. The Resolution of Socrater proceeded from very different Motives, the Consciousness of a well-spent Life, and the Prospect of a happy Eternity. If the ingenious Author above mentioned was so pleased with Gaiety of Humon in a dying Man, he might have found a much noble Instance of it in our Countryman Sir Thomas Morn

This great and learned Man was famous for enlivening his ordinary Discourses with Wit and Pleasantry; and, as Erasmus tells him in an Ephsile Dedicatory, acted in all parts of Life like as

cond Democritus.

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HE died upon a point of Religion, and is respectd as a Martyr by that Side for which he suffered. That innocent Mirth which had been so conspicuus in his Life, did not forsake him to the last: He maintain'd the same Chearfulness of Heart upon the Scaffold, which he used to shew at his Table; nd upon laying his Head on the Block, gave Inances of that Good-Humour with which he had Iways entertained his Friends in the most ordinary Decurrences. His Death was of a piece with his Life. There was nothing in it new, forced or afeded. He did not look upon the severing of his Head from his Body as a Circumstance that ought o produce any change in the Disposition of his Mind; and as he died under a fixed and fettled Hope of Immortality, he thought any unufual deree of Sorrow and Concern improper on fuch an Occasion, as had nothing in it which could deject r terrify him.

THERE is no great danger of Imitation from this Example. Mens natural Fears will be a fufficient Guard against it. I shall only observe, that what was Philosophy in this extraordinary Man, would be Frenzy in one who does not resemble him as well in the Chearfulness of his Temper, as in the

Sanctity of his Life and Manners.

I shall conclude this Paper with the Instance of a Person who seems to me to have shewn more Intreidity and Greatness of Soul in his dying Moments, han what we meet with among any of the most relebrated Greeks and Romans. I meet with this Intance in the History of the Revolutions in Portugal, written by the Abbot de Vertot.

WHEN Don Sebastian, King of Portugal, had anyaded the Territories of Muly Molac, Emperor of Morocco, in order to dethrone him, and set his Crown upon the Head of his Nephew, Molac was wearing away with a Distemper which he himself M 3 knew

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knew was incurable. However, he prepared for the Reception of so formidable an Enemy. He was indeed so far spent with his Sickness, that he did not expect to live out the whole Day, whenthe last decisive Battel was given; but knowing these tal Consequences that would happen to his Chi. dren and People, in Case he should die before he put an end to that War, he commanded his principal Officers that if he died during the Engagement they should conceal his Death from the Army, and that they should ride up to the Litter in which his Corps was carried, under pretence of receiving Or ders from him as usual. Before Battel begun h was carried through all the Ranks of his Army in an open Litter, as they stood drawn up in Arm, encouraging them to fight valiantly in defence of their Religion and Country. Finding afterward the Battel to go against him, tho' he was very net his last Agonies, he threw himself out of his Litter, railied his Army, and led them on to the Charge; which afterwards ended in a compleat Victory or the fide of the Moors. He had no fooner brought his Men to the Engagement, but finding himself utterly spent, he was again replaced in his Litte, where laying his Finger on his Mouth, to enjou Secrecy to his Officers, who stood about him, he died a few moments after in that posture.

Nº 350.

Friday, April 11.

Ea animi elatio que cernitur in periculis, si Justitia vacat, pugnatque pro suis commodis, il vitio est. Tull.

CAPTAINSENTRY was last Night at the Clob, and produced a Letter from Ipswich, which his Correspondent desired him to communicate to his Friend the SPECTATOR. It contained an Account

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count of an Engagement between a French Privateer, commanded by one Dominick Pottiere, and a little Vessel of that Place laden with Corn, the Master whereof, as I remember, was one Goodwin. The Englishman defended himself with incredible Bravery, and beat off the French, after having been boarded three or four times. The Enemy still came on with greater Fury, and hoped by his Number of Men to carry the Prize; till at last the Englishman finding himself sink apace, and ready to perish, fruck: But the Effect which this fingular Gallantry had upon the Captain of the Privateer, was no other than an unmanly Defire of Vengeance for the Loss he had sustain'd in his several Attacks. told the Ipswich Man in a speaking-Trumpet, that he would not take him aboard; and that he stay'd o see him fink. The Englishman at the same time observed a Disorder in the Vessel, which he rightly udged to proceed from the Disdain which the Ship's Crew had of their Captain's Inhumanity: With his Hope he went into his Boat, and approachd the Enemy. He was taken in by the Sailors in pite of their Commander; but though they receied him against his Command, they treated him when he was in the Ship in the manner he directed. Pottiere caused his Men to hold Goodwin while he eat him with a Stick till he fainted with Loss of Blood, and Rage of Heart; after which he ordered im into Irons, without allowing him any Food, ut such as one or two of the Men stole to him uner Peril of the like Usage: After having kepthim everal Days overwhelmed with the Misery of tench, Hunger, and Soreness, he brought him inb Calais. The Governour of the Place was foon equainted with all that had paffed, dismiss'd Potere from his Charge with Ignominy, and gave foodwin all the Relief which a Man of Honour fould beflow upon an Enemy barbaroully treated,

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to recover the Imputation of Cruelty upon his Prince

and Country.

WHEN Mr. SENTRY had read his Letter, full of many other Circumstances which aggravate the Barbarity, he fell into a fort of Criticism upon Mag. nanimity and Courage, and argued, that they were Inseparable; and that Courage, without regard to Justice and Humanity, was no other than the Fiercenels of a wild Beaft. A good and truly bold Spirit, continued he, is ever actuated by Reason and a Sense of Honour and Duty: The Affectation of fuch a Spirit exerts it self in an impudent Aspect, an overbearing Confidence, and a certain Negligence of giving Offence. This is visible in all the cocking Youths you fee about this Town, who are noify in Assemblies, unawed by the Presence of wife and virtuous Men; in a Word, insensible of all the Honours and Decencies of human Life. A shameless Fellow takes Advantage of Merit clothed with Modesty and Magnanimity, and in the Eye of little People appears sprightly and agreeable; while the Man of Resolution and true Gallantry's over-looked and difregarded, if not despised. There is a Propriety in all Things; and I believe what you Scholars call just and sublime, in Opposition to tugid and bombast Expression, may give you an log of what I mean, when I fay Modesty is the certain Indication of a great Spirit, and Impudence the Affectation of it. He that writes with Judgment, and never rifes into improper Warmths, manifelts the true Force of Genius; in like manner, he who is quiet and equal in all his Behaviour, is supported in that Deportment by what we may call true Conrage. Alas, it is not so easy a Thing to be a brave Man as the unthinking Part of Mankind imagine: To dare, is not all that there is in it. The Privater we were just now talking of, had Boldness enough to attack his Enemy, but not Greatness of Mind enough

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nough to admire the same Quality exerted by that snemy in defending himself. This his base and little Mind was wholly taken up in the sordid Regard to he Prize, of which he failed, and the Damage done o his own Vessel; and therefore he used an honest sam, who defended his own from him, in the namer as he would a Thief that should rob him.

HE was equally disappointed, and had not Spiit enough to consider that one Case would be lauable, and the other criminal. Malice, Rancour, fatred, Vengeance, are what tear the Breast of nean Men in Fight; but Fame, Glory, Conquests, Defires of Opportunities to pardon and oblige their Opposers, are what glow in the Minds of the Galant. The Captain ended his Discourse with a Speimen of his Book-Learning; and gave us to unerstand, that he had read a French Author on the subject of Justness in point of Gallantry. I love, aid Mr. SENTRY, a Critick who mixes the Rules f Life with Annotations upon Writers. My Auhor, added he, in his Discourse upon Epic Pom, takes Occasion to speak of the same Quality f Courage drawn in the two different Characters f Turnus and Æneas: He makes Courage the hief and greatest Ornament of Turnus; but in Aeas there are many others which out-shine it mong the rest that of Piety. Turnus is therefore il along painted by the Poet full of Ostentation, is Language haughty and vain-glorious, as placing his Honour in the Manifestation of his Valour; Eneas speaks little, is flow to Action, and shews only a fort of defensive Courage. If Equipage and Address make Turnus appear more courageous than Eneas, Conduct and Success prove Aneas more aliant than Turnus.

Nº 351.

Saturday, April 12.

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IF we look into the three great Heroick Poems which have appear'd in the World, we may observe that they are built upon very slight Foundations. Homer lived near 300 Years after the Trojan War; and, as the writing of History was not then in use among the Greeks, we may very well suppose, that the Tradition of Achilles and lysses had brought down but very few Particulars whis Knowledge; tho' there is no question but helds wrought into his two Poems such of their remarkable Adventures, as were still talked of among his Contemporaries.

THE Story of *Eneas*, on which *Virgil* founded his Poem, was likewise very bare of Circumstances, and by that means afforded him an Opportunity of embellishing it with Fiction, and giving full range to his own Invention. We find, however, that he has interwoven, in the Course of his Fable, the principal Particulars, which were generally believed among the *Romans*, of *Eneas*'s Vor

age and Settlement in Italy.

THE Reader may find an Abridgment of the whole Story as collected out of the ancient Hiftorians, and as it was received among the Roman, in

Dionyfius Halicarnaffens.

Since none of the Criticks have considered Vn. git's Fable, with relation to this History of Annals It may not, perhaps, be amiss to examine it in this Light, so far as regards my present Purpose. Who ever looks into the Abridgment above-mentioned will find that the Character of Annals is filled with Piety to the Gods, and a superstitious Observation of Prodigies, Oracles, and Predictions. Virgil has

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not only preserved this Character in the Person of Aneas, but has given a place in his Poem to those particular Prophecies which he found recorded of him in History and Tradition. The Poet took the Matters of Fact as they came down to him, and circumitanced them after his own manner, to make them appear the more natural, agreeable, or furprizing. I believe very many Readers have been shocked at that ludicrous Prophecy, which one of the Harpyes pronounces to the Trojans in the third Book. namely, that before they had built their intended City, they should be reduced by Hunger to eat their very Tables. But, when they hear that this was one of the Circumstances that had been transmitted to the Romans in the History of Eneas, they will think the Poet did very well in taking notice of it. The Historian above-mentioned acquaints us, a Prophetess had foretold Aneas, that he should take his Voyage Westward, till his Companions should eat their Tables; and that accordingly, upon his landing in Italy, as they were eating their Flesh upon Cakes of Bread, for want of other Conveniencies, they afterwards fed on the Cakes themselves; upon which one of the Company said merrily, We are eating our Tables. They immediately took the Hint, fays the Historian, and concluded the Prophecy to be fulfilled. As Virgil did not think it proper to omit so material a Particular in the History of Aneas, it may be worth while to consider with how much Judgment he has qualified it, and taken off every thing that might have appeared improper for a Passage in an heroick Poem. Prophetess who foretells it, is an hungry Harpy, as the Person who discovers it is young Ascanius.

Heus etiam mensas consumimus, inquit Iulus!

SUCH an Observation, which is beautiful in the Mouth of a Boy, would have been ridiculous from

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any other of the Company. I am apt to think the the changing of the Trojan Fleet into Water-nymph, which is the most violent Machine in the whole a neid, and has given Offence to several Critics, my be accounted for the same way. Virgil himself, he fore he begins that Relation, premises, that who he was going to tell appear'd incredible, but the it was justified by Tradition. What surther confirms me that this Change of the Fleet was a celebrated Circumstance in the History of Aneas, is that Ovid has given a place to the same Metaman phosis in his Account of the Heathen Mythology.

None of the Criticks I have met with having confidered the Fable of the Eneid in this Light, and taken notice how the Tradition, on which i was founded, authorizes those Parts in it which appear most exceptionable; I hope the Length of this Reflection will not make it unacceptable in

the curious Part of my Readers.

THE History, which was the Basis of Milton Poem, is still shorter than either that of the Iliada Eneid. The Poet has likewise taken care to the fert every Circumstance of it in the Body of hi The ninth Book, which we are here to consider, is raised upon that brief Account in Scrip ture, wherein we are told that the Serpent was most fubtil than any Beast of the Field, that he tempted the Woman to eat of the forbidden Fruit, that the was overcome by this Temptation, and that Adam followed her Example. From these few Particular lars, Milton has formed one of the most entertain ing Fables that Invention ever produced. He is disposed of these several Circumstances among w many beautiful and natural Fictions of his own that his whole Story looks only like a Commen upon sacred Writ, or rather seems to be a full and compleat Relation of what the other is only Epitome. I have infifted the longer on this Con deration

ration, as I look upon the Disposition and Conivance of the Fable to be the principal Beauty of e ninth Book, which has more Story in it, and fuller of Incidents, than any other in the whole oem. Satan's traverling the Globe, and still keepg within the Shadow of the Night, as fearing to discovered by the Angel of the Sun, who had efore detected him, is one of those beautiful Imanations with which he introduces this his fecond eries of Adventures. Having examined the Naire of every Creature, and found out one which vas the most proper for his Purpose, he again reirns to Paradise; and, to avoid Discovery, finks w Night with a River that ran under the Garden, nd rifes up again through a Fountain that issued om it by the Tree of Life. The Poet, who, as re have before taken notice, speaks as little as posble in his own Person, and, after the Example of lomer, fills every Part of his Work with Manners nd Characters, introduces a Soliloquy of this inernal Agent, who was thus restless in the Deruction of Man. He is then described as gliding brough the Garden, under the resemblance of a list, in order to find out that Creature in which e design'd to tempt our first Parents. This Deription has something in it very poetical and surrizing.

So saying, through each Thicket dank or dry, Like a black Mist, low creeping, he held on His midnight Search, where soonest he might find The Serpent: him fast sleeping soon he found In Labyrinth of many a Round self-roll'd, His Head the midst, well-stor'd with subtle Wiles.

THE Author afterwards gives us a Description of the Morning, which is wonderfully suitable to divine Poem, and peculiar to that first Season of Nature: He represents the Earth before it was curst Vol. V.

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Parts, and sending up a pleasant Savour to the No. strils of its Creator; to which he adds a noble Idea of Adam and Eve, as offering their Morning. Worship, and filling up the universal Confort of Praise and Adoration.

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The Dispute which follows between our two first Parents, is represented with great Art: It proceeds from a Disserence of Judgment, not of Passion, and is managed with Reason, not with Heat: It is such a Dispute as we may suppose might have happened in Paradise, had Man continued happy and innocent. There is a great Delicacy in the Moralities which are interspersed in Adam's Discourse, and which the most ordinary Reader cannot but take notice of. That Force of Love which the Father of Mankind so finely describes in the eight Book, and which I inserted in my last Saturday's Paper, shews it self here in many beautiful Instances; As in those fond Regards he cast towards Eve at her parting from him.

Her long, with ardent Look, his Eyes pursued Delighted, but desiring more her stay. Oft he to her his Charge of quick return Repeated; the to him as oft engaged To he return'd by noon amid the Bowre.

In his Impatience and Amusement during her Absence:

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Adam the while
Waiting defirous her return, had wove
Of choicest Flowers a Garland to adorn
Her Tresses, and her rural Labours crown,
As Reapers oft are wont their Harvest Queen.
Great Joy he promised to his thoughts, and new
Solace in her return, so long delay'd.

But particularly in that paffionate Speech, where eing her irrecoverably lost, he resolves to perish ith her rather than to live without her.

Of Enemy hath beguil'd thee, yet unknown, and me with thee hath ruin'd, for with thee Certain my Resolution is to die; How can I live without thee, how forgo Thy sweet Converse and Love, so dearly join'd, To live again in these wild Woods forlorn? Should God create another Eve, and I another Rib afford, yet loss of thee Would never from my Heart; no, no, I feel The Link of Nature draw me: Flesh of Flesh, Bone of my Bone thou art, and from thy State Mine never shall be parted, Bliss or Woe.

tion to it, are animated with the same Spirit as e Conclusion, which I have here quoted.

The several Wiles which are put in practice by e Tempter, when he found Eve separated from er Husband, the many pleasing Images of Nature hich are intermix'd in this part of the Story, with s gradual and regular Progress to the satal Catarophe, are so very remarkable, that it would be persuous to point out their respective Beauties.

THE Beginning of this Speech, and the Prepa-

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I have avoided mentioning any particular Similitudes in my Remarks on this great Work, by cause I have given a general Account of them in my Paper on the first Book. There is one, however, in this Part of the Poem, which I shall he quote, as it is not only very beautiful, but in closest of any in the whole Poem; I mean that where the Serpent is describ'd as rolling forward in all his Pride, animated by the evil Spirit, and conducting Eve to her Destruction, while Adam was at too great a Distance from her to give he his Afsistance. These several Particulars are all of them wrought into the following Similitude.

Hope elevates, and Joy
Brightens his Crest; as when a wand'ring Fire
Compact of unctuous Vapour, which the Night
Condenses, and the Cold invirons round,
Kindled through Agitation to a Flame,
(Which oft, they say, some evil Spirit attends)
Hovering and blazing with delusive Light,
Misleads th' amaz'd Night-wanderer from his
way

To Bogs and Mires, and oft through Pond or Pool,

There swallow'd up and lost, from succour far.

THAT secret Intoxication of Pleasure, with all those transient Flushings of Guilt and Joy, which the Poet represents in our first Parents upon their eating the forbidden Fruit, to those slaggings of Spirit, damps of Sorrow, and mutual Accusations which succeed it, are conceived with a wonderful Imagination, and described in very natural Sentiments.

WHEN Dido in the fourth Eneid yielded to that fatal Temptation which ruin'd her, Virgiltells us the Earth trembled, the Heavens were filled with Flashes of Lightning, and the Nymphs howl-

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d upon the Mountain-Tops. Milton, in the same poetical Spirit, has described all Nature as disturbed upon Eve's eating the forbidden Fruit.

UPON Adam's falling into the same Guilt, the whole Creation appears a second time in Convultions.

Against his better Knowledge, not deceiv'd,
But sondly overcome with semale Charm.
Earth trembled from her Entrails, as again
In Pangs, and Nature gave a second Groan,
Sky lowred, and muttering Thunder, some sad
Drops

Wept at compleating of the mortal Sin-

As all Nature suffer'd by the Guilt of our first Parents, these Symptoms of Trouble and Consternation are wonderfully imagined, not only as Prodigies, but as Marks of her sympathizing in the fall of Man.

and concludes his Description with their falling after.

AD A M's Converse with Eve, after having the their Loves were at the highest. The Poet afterwards describes them as reposing on a Summit of Mount Ida, which produced under them a Bed of Flowers, the Lotos, the Crocus, and the Hyacinth; and concludes his Description with their falling afterp.

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LET the Reader compare this with the following Passage in Milton, which begins with Adam's Speech to Eve.

For never did thy Beauty, fince the Day I faw thee first and wedded thee, adorn'd With all Perfections, so inflame my Sense With Ardor to enjoy thee, fairer now Than ever, Bounty of this virtuous Tree. So said be, and forbore not Glance or Toy Of amorous Intent, well understood Of Eve, whose Eye darted contagious Fire. Her Hand he seiz'd, and to a shady Bank Thick over-head with verdant Roof embower'd, He led her nothing loth: Flow'rs were the Count, Pansies, and Violets, and Asphodel, And Hyacinth, Earth's freshest Softest Lap. There they their fill of Love, and Love's disport Took largely, of their mutual Guilt the Seal, The Solace of their Sin, till dewy Sleep Oppress'd them -

As no Poet seems ever to have studied Home more, or to have more resembled him in the Great ness of Genius than Milton, I think I should have given but a very imperfect Account of his Beauties, if I had not observed the most remarkable Palfages which look like Parallels in these two gett Authors. I might, in the Course of these Criticisms, have taken notice of many particular Line and Expressions which are translated from the Great Poet; but as I thought this would have appeared too minute and over-curious, I have purpole! omitted them. The greater Incidents, however, are not only fet off by being shown in the same Light with several of the same nature in Home, but by that means may be also guarded against the Cavils of the Tasteless or Ignorant.

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Nº 352.

Monday, April 14.

-Si ad honestatem nati sumus, ea aut sola expetenda est, aut certe omni pondere gravior est habenda quam reliqua omnia. Tull.

VILL. HONEYCOMB was complaining to me yesterday, that the Conversation of the Town s so altered of late Years, that a fine Gentleman s at a loss for Matter to start Discourse, as well as unable to fall in with the Talk he generally meets with. WILL takes notice, that there is now an Evil under the Sun which he supposes to be entirely new, because not mentioned by any Sayrist or Moralist in any Age: Men, said he, grow Knaves fooner than they ever did fince the Creaion of the World before. If you read the Tragedies of the last Age, you find the artful Men, and Persons of Intrigue, are advanced very far in Years, and beyond the Pleasures and Sallies of Youth; but now WILL. observes, that the Young have taken in the Vices of the Aged, and you shall have a Man of Five and Twenty crafty, false, and intriguing, not ashamed to over-reach, cozen, and beguile. My Friend adds, that till about the latter end of King Charles's Reign, there was not a Rascal of any Eminence under Forty: In the Places of Refort for Conversation, you now hear nothing but what relates to the improving Mens Fortunes, without regard to the Methods towards it. This is so fashionable, that young Men form themselves upon a certain Neglect of every thing that is candid simple, and worthy of true Esteem; and affect being yet worse than they are, by acknowledging in their general turn of Mind and Difcourse, that they have not any remaining Value for true Honour and Honesty; preferring the Ca-

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pacity of being artful to gain their Ends, to the Merit of despising those Ends when they come in Competition with their Honesty. All this is due to the very silly Pride that generally prevails, of being valued for the Ability of carrying their Point: In a word, from the Opinion that shallow and unexperienced People entertain of the short-lived Force of Cunning. But I shall, before I enter upon the various Faces which Folly covered with Artistice puts on to impose upon the Unthinking, produce a great Authority for afferting, that nothing but Truth and Ingenuity has any lasting good Effect, even upon a Man's Fortune and Interest.

'TRUTH and Reality have all the Advanta eges of Appearance, and many more. If the Shew of any thing be good for any thing, I am fur Sincerity is better: For why does any Man dif femble, or feems to be that which he is not, but because he thinks it good to have such a Quality as he pretends to? For to counterfeit and diffemble, is to put on the Appearance of some real Excellency. Now the best way in the World for a Man to feem to be any thing, is really to be what he would feem to be. Besides that, it is many times as troublesome to make good the Pretence of a good Quality, as to have it; and if a Man have it not, it is ten to one but he is discovered to want it, and then all his Pains and Labour to seem to have it is lost. There is some thing unnatural in Painting, which a skilful Eye will easily discern from native Beauty and Com-

for where Truth is not at the Bottom, Nature

e plexion.

will always be endeavouring to return, and will peep out and betray her felf one time or other.

Therefore if any Man think it convenient to feem good, let him be so indeed, and then his

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Jo 352.

Goodness will appear to every body's Satisfaction; fo that upon all Accounts Sincerity is true Wildom. Particularly as to the Affairs of this World, Integrity hath many Advantages over all the fine and artificial Ways of Diffimulation and Deceit; it is much the plainer and easier, much the fater and more fecure way of dealing in the World; it has less of Trouble and Difficulty, of Entanglement and Perplexity, of Danger and Hazard in it; it is the shortest and nearest way to our End, carrying us thither in a streight line, and will hold out and last longest. The Arts of Deceit and Cunning do continually grow weaker and less effectual and serviceable to them that use them; whereas Integrity gains Strength by use, and the more and longer any Man practiseth it, the greater Service it does him, by confirming his Reputation, and encouraging those with whom he hath to do, to repose the greatest Trust and Confidence in him, which is an unspeakable Advantage in the Business and Affairs of Life.

'TRUTH is always confistent with it felf, and needs nothing to help it out; it is always near at hand, and fits upon our Lips, and is ready to drop out before we are aware; whereas a Lye is troublesome, and sets a Man's Invention upon the Rack, and one Trick needs a great many more to make it good. It is like building upon a false Foundation, which continually stands in need of Props to shoar it up, and proves at last more chargeable, than to have raifed a substantial Building at first upon a true and solid Foundation; for Sincerity is firm and substantial, and there is nothing hollow and unfound in it, and because it is plain and open, fears no Discovery; of which the crafty Man is always in danger, and when he thinks he walks in the dark, all his Pre154 The SPECTATOR. No Bis.

tences are so transparent, that he that runs may read them; he is the last Man that finds himself

to be found out, and whilst he takes it for granted that he makes Fools of others, he renders

himfelf ridiculous.

' ADD to all this, that Sincerity is the most compendious Wisdom, and an excellent Instrument for the speedy Dispatch of Business; it creates Confidence in those we have to deal with. faves the Labour of many Enquiries, and brings things to an Issue in few Words: It is like travelling in a plain beaten Road, which commonly brings a Man sooner to his Journey's End than By-ways, in which Men often lofe themselves. In a Word, whatsoever Convenience may be thought to be in Falshood and Dissimulation, it is foon over; but the Inconvenience of it is perpetual, because it brings a Man under an everlasting Jealousy and Suspicion, so that he is not believed when he speaks Truth, nor trusted when perhaps he means honestly. When a Man hath once forfeited the Reputation of his Integrity, he is fet fast, and nothing will then serve his turn, neither Truth nor Falshood.

AND I have often thought, that God hath in his great Wisdom hid from Men of false and dishonest Minds the wonderful Advantages of Truth and Integrity to the Prosperity even of our worldly Affairs; these Men are so blinded by their Covetousness and Ambition, that they cannot look beyond a present Advantage, nor forbear to seize upon it, tho' by ways ever so indirect; they cannot see so far as to the remote Consequences of a steddy Integrity, and the vast Benefit and Advantages which it will bring a Man at last. Were but this fort of Men wise and clear-sighted enough to discern this, they would be honest out of very Knavery, not out of any Love to Honesty and

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Virtue, but with a crafty Design to promote and advance more effectually their own Interests; and therefore the Justice of the Divine Providence hath hid this truest Point of Wisdom from their Eyes, that bad Men might not be upon equal Terms with the Just and Upright, and serve their own wicked Designs by honest and lawful Means.

World for a Day, and should never have occasion to converse more with Mankind, never
more need their good Opinion or good Word,
it were then no great Matter (speaking as to the
Concernments of this World) if a Man spent
his Reputation all at once, and ventured it at one
Throw: But if he be to continue in the World,
and would have the Advantage of Conversation
whils he is in it, let him make use of Truth and
Sincerity in all his Words and Actions; for nothing but this will last and hold out to the end;
all other Arts will fail, but Truth and Integrity
will carry a Man through, and bear him out to
the last,'

Nº 353. Tuesday, April 15.

In tenui labor-

Virg.

THE Gentleman who obliges the World in general, and me in particular, with his Thoughts apon Education, has just sent me the following Letter.

SIR,

I Take the Liberty to fend you a fourth Letter upon the Education of Youth: In my last I gave you my Thoughts about some particular Tasks which I conceiv'd it might not be amiss to mix with their usual Exercises, in order to give

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Means of acquiring one. A Person who applied himself to Learning with the first of these Views, may be said to study for Ornament, as he who proposes to himself the second, properly studies for Use. The one does it to raise himself a For

for Use. The one does it to raise himself a Fortune, the other to set off that which he is already possessed of. But as far the greater Part of Mankind are included in the latter Class, I shall only propose some Methods at present for the

only propose some Methods at present for the Service of such who expect to advance them selves in the World by their Learning: In order

to which I shall premise, that more Estates have been acquir'd by little Accomplishments than by

extraordinary ones; those Qualities which make the greatest Figure in the Eye of the World, not being always the most useful in themselves as

being always the most useful in themselves, at the most advantageous to their Owners.

THE Posts which require Men of shining and uncommon Parts to discharge them, are so very few, that many a great Genius goes out of the

World without ever having had an Opportunity to exert it self; whereas Persons of ordinary Endowments meet with Occasions fitted to their

Parts and Capacities every Day in the common

Cocurrences of Life.
I am acquainted with two Persons who were formerly School-fellows, and have been good

Friends ever fince: One of them was not only thought

thought an impenetrable Block-head at School. but still maintain'd his Reputation at the Univerfity; the other was the Pride of his Master, and the most celebrated Person in the College of which he was a Member. The Man of Genius is at present buried in a Country Parsonage of Eightscore Pounds a Year; while the other, with the bare Abilities of a common Scriviner, has got an Estate of above an hundred thousand Pounds. I fancy from what I have faid it will almost appear a doubtful Case to many a wealthy Citizen, whether or no he ought to wish his Son should be a great Genius; but this I am sure of, that nothing is more abfurd than to give a Lad the Education of one, whom Nature has not favoer'd with any particular Marks of Diffinction. THE Fault therefore of our Grammar-Schools is, that every Boy is pushed on to Works of Genius; whereas it would be far more advantageous for the greatest Part of them to be taught fuch little practical Arts and Sciences as do not require any great Share of Parts to be Mafter of them, and yet may come often into Play during the Course of a Man's Life.

SUCH are all the Parts of practical Geometry. I have known a Man contract a Friendship with a Minister of State, upon cutting a Dial in his Window; and remember a Clergyman who got one of the best Benefices in the West of England, by setting a Country Gentleman's Affairs in some Method, and giving him an exact Sur-

vey of his Estate.

WHILE I am upon this Subject, I cannot forbear mentioning a Particular which is of use in every Station of Life, and which methinks every Master should teach his Scholars, I mean the writing of English Letters. To this End, instead of perplexing them with Latin Epistles, Vol. V.

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Themes and Verses, there might be a punctual Correspondence established between two Boys

who might act in any imaginary Parts of Busness, or be allow'd sometimes to give a Range

to their own Fancies, and communicate to each other whatever Trifles they thought fit, provided

' neither of them ever fail'd at the appointed Time

' to answer his Correspondent's Letter.

'I believe I may venture to affirm, that the Ge nerality of Boys would find themselves moread vantag'd by this Custom, when they come to be

Men, than by all the Greek and Latin their Ma

fters can teach them in feven or eight Years.
THE Want of it is very visible in many leaned Persons, who, while they are admiring the

Stiles of Demosthenes or Cicero, want Phrases to

express themselves on the most common Occafions. I have seen a Letter from one of these La-

tin Orators, which would have been deservedly

' laugh'd at by a common Attorney.

' UNDER this Head of Writing I cannot omit Accounts and Short-hand, which are learned with little Pains, and very properly come into

the Number of fuch Arts as I have been here re-

commending.

'You must doubtless, Sir, observe, that I have hitherto chiefly insisted upon these Things for such Boys as do not appear to have any thinger-

traordinary in their natural Talents, and confe

quently are not qualified for the finer Parts of Learning; yet I believe I might carry this Mat-

ter still further, and venture to affert that a Lad

of Genius has sometimes occasion for these little Acquirements, to be as it were the Forerunners

of his Parts, and to introduce him into the World

'HISTORY is full of Examples of Persons,
who, tho' they have had the largest Abilities, have

been obliged to infinuate themselves into the Fa

your of great Men by these trivial Accomplishments; as the compleat Gentleman, in some of our modern Comedies, makes his first Advances to his Mistress under the Disguise of a Painter or a Dancing-Master.

THE Difference is, that in a Lad of Genius these are only so many Accomplishments, which in another are Essentials; the one diverts himself with them, the other works at them. In short, I look upon a great Genius, with these little Additions, in the same Light as I regard the Grand Signior, who is obliged, by an express Command in the Alcoran, to learn and practife some Handicraft Trade. Tho'I need not have gone for my Instance further than Germany, where several Emperors have voluntarily done the same thing. Leopold the last worked in Wood; and I have heard there are several handy-craft Works of his making to be seen at Vienna fo neatly turned, that the best Joiner in Europe might fafely own them, without any Diffrace to his Profession.

'I would not be thought, by any thing I have s said, to be against improving a Boy's Genius to the utmost Pitch it can be carry'd. What I would endeavour to shew in this Essay, is, that there may be Methods taken to make Learning advantage-

ous even to the meanest Capacities.

Iam, SIR,

X

Yours, &c.

Nº 354.

Wednesday, April 16.

- Cum magnis virtutibus affers Grande supercilium.

Mr. SPECTATOR,

YOU have in some of your Discourses de-fcrib'd most sort of Women in their di-· stinct 0 2

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The SPECTATOR. Nº 354 find and proper Classes, as the Ape, the Coque and many others; but I think you have nevery faid any thing of a Devotee. A Devotee is on of those who disparage Religion by their indiscree and unseasonable Introduction of the Mention of Virtue on all Occasions: She protesses she what no Body ought to doubt the is; and betran the Labour she is put to, to be what she ought in be with Chearfulness and Alacrity. She lives in the World, and denies her felf none of the Diverfions of it, with a constant Declaration howing opid all things in it are to her. She is never he felf but at Church; there she displays her Virtue and is so fervent in her Devotions, that I have frequently feen her pray her felf out of Breath While other young Ladies in the House are day ' cing, or playing at Questions and Commands, fhe reads aloud in her Closet. She says all Low is ridiculous, except it be celestial; but shespeaks of the Passion of one Mortal to another withto much Bitterness, for one that had no Jealous ' mixt with her Contempt of it. If at any time the · fees a Man warm in his Addresses to his Mistress, " she will lift up her Eyes to Heaven, and cry What Nonsense is that Fool talking? Will the Bell never ring for Prayers? We have an eminent Lady of this Stamp in our Country, who pretends to Amusements very much above the rel of her Sex. She never carries a white Shock dog with Bells under her Arm, nora Squirrel or Dor-" mouse in her Pocket, but always an abridg'd Piece of Morality to steal out when she is sure of being observ'd. When the went to the famous Als-

Race (which I must confess was but an odd Diversion to be encouraged by People of Rank and Figure) it was not, like other Ladies, to hear those poor Animals bray, nor to see Fellows run naked, or to hear Country Squires in bob Wigs

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and white Girdles make Love at the fide of a Coach, and cry Madam this is dainty Weather. Thus the described the Divertion; for the went only to pray heartily that no Body might be hurt in the Crowd, and to fee if the poor Fellow's Face, which was distorted with Grinning, might any way be brought to it felf again. She never chats over her Tea, but covers her Face, and is supposed in an Ejaculation before the tastes a Sup. This Offentations Behaviour is fuch an Offence to true Sanctity, that it disparages it, and makes Virtue not only unamiable, but also ridiculous. The Sacred Writings are full of Reflections which abhor this kind of Conduct; and a Devotee is fo far from promoting Goodness, that she deters others by her Example. Folly and Vanity in one of these Ladies, is like Vice in a Clergyman; it does not only debase him, thut makes the inconfiderate Part of the World think the worfe of Religion.

I am, SIR,

Your bumble Servant,

Hotspur-

Mr. SPECTATOR,

(VENOPHON in his short Account of the A ' Spartan Commonwealth, speaking of the Behaviour of their young Men in the Streets, fays, there was so much Modesty in their Looks, that you might as foon have turned the Eyes of a Marble Statue upon you as theirs; and that in all their Behaviour they were more modelt than a Bride when put to bed upon her Wedding-Night: This Virtue, which is always join'd to Magnani-' mity, had fuch an influence upon their Courage, that in Battel an Enemy could not look them in the Face; and they durst not but die for their Country.

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WHENEVER I walk into the Streets of La don and Westminster, the Countenances of all the young Fellows that pass by me, make me wi my self in Sparta: I meet with such blustering Airs, big Looks, and bold Fronts, that to an perficial Observer would bespeak a Course above those Grecians. I am arrived to that Po fection in Speculation, that I understand the La guage of the Eyes, which would be a great mi fortune to me, had I not corrected the Testines of old Age by Philosophy. There is scarce a Ma in a red Red Coat who does not tell me, with a full Stare, he's a bold Man. I see several swer inwardly at me. without any Offence of mine, but the Oddness of my Person: I meet Contemp in every Street, express'd in different Manner by the scornful Look, the elevated Eye brow, and the swelling Nostrils of the Proud and Prosperous. The Prentice speaks his Disrespect by a extended Finger, and the Porter by stealing our his Tongue. If a Country Gentleman appears a little curious in observing the Edifices, Signs, Clocks, Coaches and Dials, it is not to be imagined how the polite Rabble of this Town, who are acquainted with these Objects, ridicule his Rufficity. I have known a Fellow with a Burden on his Head steal a Hand down from his Load, and flily twirle the Cock of a Squire's Hat behind him; while the offended Person is swaring, or out of Countenance, all the Wag-Wits in the High-way are grinning in applause of the ingenious Rogue that gave him the tip, and the Folly of him who had not Eyes all round his Head to prevent receiving it. These things arise from a general Affectation of Smartness, Wit, and Courage: Wycherly formewhere rallies the Pretensions this way, by making a Fellow say, Red Breeches are a certain Sign of Valour; and Otway makes No 314

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makes a Man, to boast his Agility, trip up a Beggar on Crutches. From such Hints I beg a Speculation on this Subject; in the mean time I shall
do all in the Power of a weak old Fellow in my
own defence: for as Diogenes, being in quest of
an honest Man, sought for him when it was broad
Day-light with a Lanthron and Candle, so I intend for the future to walk the Streets with a dark
Lanthorn, which has a convex Chrystalin it; and
if any Man stares at me, I give fair Warning that
I'll direct the Light full into his Eyes. Thus despairing to find Men modest, I hope by this means
to evade their Impudence.

I am, SIR,

Your most humble Servant, Sophrofunius.

Nº 355. Thursday, April 17.

I Have been very often tempted to write Invectives upon those who have detracted from my Works, or spoken in derogation of my Person; but I look upon it as a particular Happiness, that I have always hindred my Resentments from proceeding to this extremity. I once had gone thro half a Satire, but found so many Motions of Humanity rising in me towards the Persons whom I had severely treated, that I threw it into the Fire without ever finishing it. I have been angry enough to make several little Epigrams and Lampoons; and after having admired them a day or two, have likewise committed them to the Flames. These I

look upon as so many Sacrifices to Humanity, and have received much greater Satisfaction from the

uppressing such Performances, than I could have

Non ego mordaci distrinxi carmine quenquam. Ovid.

done from any Reputation they might have procured

ed me, or from any Mortification they might have given my Enemies, in case I had made them publick. If a Man has any Talent in writing, it shews a good Mind to forbear answering Calumnies and Reproaches in the same Spirit of Bitterness with which they are offer'd: But when a Man has been at some pains in making suitable Returns to an Enemy, and has the Instruments of Revenge in his hands, to let drop his Wrath, and stifle his Resembnants, seems to have something in it great and he roical. There is a particular Merit in such a way of forgiving an Enemy; and the more violent and up provok'd the Offence has been, the greater still is

the Merit of him who thus forgives it.

I never met with a Confideration that is more fine ly spun, and what has better pleased me, than on in Epictetus, which places an Enemy in a new Light, and gives us a view of him altogether diffe rent from that in which we are used to regard him The Sense of it is as follows: Does a Man reproach thee for being proud or ill-natured, envious or conceited, ignorant or detracting? Confider with the felf whether his Reproaches are true; if they are not, consider that thou art not the Person whom he reproaches, but that he reviles an imaginary Being and perhaps loves what thou really art, tho' he hates what thou appearest to be. If his Reproaches are true, if thou art the envious ill-natur'd Man he takes the for, give thy felf another turn, become mild, affable and obliging, and his Reproaches of thee naturally cease: His Reproaches may indeed continue, but thou art no longer the Person whom he reproaches.

I often apply this Rule to my felf; and when hear of a satirical Speech or Writing that is aimed at me, I examine my own Heart, whether I deferve it or not. If I bring in a Verdict against my felf, I endeavour to rectify my Conduct for the sure

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are in those Particulars which have drawn the Cenare upon me; but if the whole Invective be groundupon a Falshood, I trouble my self no further bout it, and look upon my Name at the Head of to fignify no more than one of those fictitious Vames made use of by an Author to introduce an maginary Character. Why should a Man be senble of the Sting of a Reproach, who is a Straner to the Guilt that is implied in it? or subject imself to the Penalty, when he knows he has never committed the Crime? This is a piece of Fortinde, which every one owes to his own Innocence, and without which it is impossible for a Man of my Merit or Figure to live at peace with himself n a Country that abounds with Wit and Liberty.

THE famous Monfieur Balzac, in a Letter to he Chancellor of France, who had prevented the Publication of a Book against him, has the following Words, which are a lively Picture of the Greathes of Mind so visible in the Works of that Auhor. If it was a new thing, it may be I should not be displeased with the Suppression of the first Libel that should abuse me; but since there are enough of em to make a small Library, I am secretly pleased to see the number increased, and take delight in raiing a heap of Stones that Envy has cast at me with-

out doing me any harm.

THE Author here alludes to those Monuments of the eastern Nations, which were Mountains of Stones raised upon the dead Body by Travellers, that used to cast every one his Stone upon it as they passed by. It is certain that no Monument is so glorious as one which is thus raised by the Hands of Envy. For my part, I admire an Author for fuch a Temper of Mind as enables him to bear an undeserved Reproach without Resentment, more than for all the Wit of any the finest satirical Reply.

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THUS far I thought necessary to explain my felf in relation to those who have animadverted in this Paper, and to shew the Reasons why I have not thought fit to return them any formal Answe I must further add, that the Work would have been of very little Use to the Publick, had it been file led with personal Reflections and Debates; for which Reason I have never once turned out of m way to observe those little Cavils which have been made against it by Envy or Ignorance. The common Fry of Scribblers, who have no other wayd being taken notice of but by attacking what he gain'd some Reputation in the World, would have furnished me with Business enough, had they found me dispos'd to enter the Lists with 'em.

I shall conclude with the Fable of Boccalini Traveller, who was so pester'd with the Noised Grashoppers in his Ears, that he alighted from his Horse in great Wrath to kill them all. This, saysth Author, was troubling himself to no manner of purpose: Had he pursued his Journey without taking no tice of them, the troublesome Insects would have died of themselves in a very few Weeks, and h would have fuffered nothing from them.

Nº 356.

Friday, April 18.

-Aptissima quæque dabunt Dii, Charior est illis bomo quam sibi-

Juv. T is owing to Pride, and a secret Affectation of a certain Self-Existence, that the noblest Motive for Action that ever was proposed to Man, s not acknowledged the Glory and Happiness of the The Heart is treacherous to it self, and we do not let our Reflections go deep enough 10 receive Religion as the most honourable Incentife to good and worthy Actions. It is our natural Weakness to flatter our selves into a Belief, that !!

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e fearch into our inmost Thoughts, we find our ves wholly difinterested, and divested of any Views ifing from Self-love and Vain-glory. But, hower Spirits of superficial Greatness may disdain at If fight to do any thing, but from a noble Imille in themselves, without any future Regards this or another Being; upon stricter Enquiry they ill find, to act worthily and expect to be rewardonly in another World, is as heroick a Pitch of irtue as human Nature can arrive at. If the Teour of our Actions have any other Motive than e Defire to be pleafing in the Eye of the Deity. will necessarily follow, that we must be more an Men, if we are not too much exalted in Proerity and depressed in Adversity: But the Christi-

hose Life and Sufferings must administer Comort in Affliction, while the Sense of his Power nd Omnipotence must give them Humiliation in

World has a Leader, the Contemplation of

rosperity.

It is owing to the forbidding and unlovely Contraint with which Men of low Conceptions act then they think they conform themselves to Religin, as well as to the more odious Conduct of Hyporites, that the Word Christian does not carry with at first View all that is great, worthy, friendly, enerous, and heroick. The Man who suspends is Hopes of the Reward of worthy Actions till fter Death, who can bestow unseen, who can overlook Hatred, do good to his Slanderer, who an never be angry at his Friend, never revengeul to his Enemy, is certainly formed for the Be-nefit of Society: Yet these are so far from herock Virtues, that they are but the ordinary Duties

of a Christian.

WHEN a Man with a steddy Faith looks back on the great Catastrophe of this Day, with what deeding Emotions of Heart must he contemplate

the Life and Sufferings of his Deliverer? When his Agonies occur to him, how will he weep to reflect that he has often forgot them for the Glance of a Wanton, for the Applause of a vain World, for a Heap of fleeting past Pleasures, which are a

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present aking Sorrows?

How pleasing is the Contemplation of thelow. ly Steps our Almighty Leader took in conducting us to his heavenly Mantions! In plain and apt Pa rable, Similitude, and Allegory, our great Maller enforced the Doctrine of our Salvation; but ther of his Acquaintance, instead of receiving what they could not oppose, were offended at the Presum. tion of being wifer than they: They could not mile their little Ideas above the Confideration of him, in those Circumstances familiar to them, or conceive that he who appeared not more terrible or pompous, should have any thing more exalted than them felves; he in that Place therefore would not longer meffectually exert a Power which was incapable of conquering the Prepossession of their narrow and mean Conceptions.

MULTITUDES follow'd him, and brought him the Dumb, the Blind, the Sick, and Main'd whom when their Creator had touch'd, with a fecond Life they saw, spoke, leap'd, and ran. In Affection to him, and Admiration of his Actions, the Crowd could not leave him, but waited near him till they were almost as faint and helpless as others they brought for Succour. He had Compassion on them, and by a Miracle supplied their Necessities. Oh the ecstatick Entertainment, when they could behold their Food immediately increase to the Distributer's Hand, and see their GOD in Person feeding and refreshing his Creatures! Oh envied Happinets! But why do I fay envied? as if our God did not still preside over our temperate Meals, chearful Hours, and innocent Conversations. But But tho' the facred Story is every where full of Miracles not inferior to this, and tho' in the midst of those Acts of Divinity he never gave the hint of a Design to become a secular Prince, yet had not hitherto the Apostles themselves any other than Hopes of worldly Power, Preferment, Riches and Pomp; for Peter, upon an Accident of Ambition among the Apostles, hearing his Master explain that his Kingdom was not of this World, was so scandaliz'd that he whom he had so long follow'd should suffer the Ignominy, Shame, and Death which he foretold, that he took him aside and said, Be it far from thee, Lord, this shall not be unto thee: For which he suffer'd a severe Reprehension from his Master, as having in his view the Glory of Man

rather than that of God.

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THE great Change of Things began to draw near, when the Lord of Nature thought fit as a Saviour and Deliverer to make his publick Entry into Gerusalem with more than the Power and Joy, but none of the Oftentation and Pomp of a Triumph: he came humble, meek, and lowly; with an unfelt new Ecstasy, Multitudes strew'd his Way with Garments and Olive-Branches, crying with loud Gladness and Acclamation, Hosannah to the Son of David, Bleffed is he that cometh in the Name of the Lord! At this great King's Accession to his Throne, Men were not ennobled, but fav'd; Crimes were not remitted, but Sins forgiven; he did not bestow Medals, Honours, Favours, but Health, Joy, Sight, Speech. The first Object the Blind ever saw, was the Author of Sight; while the Lame ran before, and the Dumb repeated the Hosannah. Thus attended, he entered into his own House, the sacred Temple, and by his Divine Authority expell'd Traders and Worldlings that profaned it; and thus did he, for a time, use a great and despotick Power, to let Unbelievers understand, that 'twas not want VOL. V.

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of, but Superiority to, all worldly Dominion, that made him not exert it. But is this then the Saviour? is this the Deliverer? Shall this obscure Nazarene command Ifrael, and fit on the Throne of David? Their proud and disdainful Hearts, which were petrify'd with the Love and Pride of this World, were impregnable to the Reception of fo mean a Benefactor, and were now enough exasperated with Benefits to conspire his Death. Our Lord was sensible of their Design, and prepared his Disciples for it, by recounting to 'em now more distinctly what should befal him; but Peter with an ungrounded Resolution, and in a Flush of Temper, made a sanguine Protestation, that though all Men were offended in him, yet would not he be offended. It was a great Article of our Saviour's Business in the World, to bring us to a Sense of our Inability, without God's Affistance, to do any thing great or good; he therefore told Peter, who thought so well of his Courage and Fidelity, that they would both fail him, and even he should deny him thrice that very Night.

BUT what Heart can conceive, what Tongue utter the Sequel? Who is that yonder buffeted, mockly, and spurn'd? Whom do they drag like a Felon? Whither do they carry my Lord, my King, my Saviour; and my God? And will be die to expiate those very Injuries? See where they have nail'd the Lord and Giver of Life! How his Wounds blacken, his Body writhes, and Heart moves with Pity and with Agony! Oh Almighty Sufferer, look down, look down from thy triumphant Infamy: Lo be inclines his Head to his sacred Bosom! Hark, he groans, see he expires! The Earth trembles, the Temple rends, the Rocks burst, the Dead arise: Which are the Quick? Which are the Dead? Sure Nature, all Nature is departing with her Creator.

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N° 357.

Saturday, April 19.

____Quis talia fando Temperet à lachrymis?___

Virg.

THE tenth Book of Paradife Lost has a greater variety of Persons in it than any other in the whole Poem. The Author upon the winding up of his Action introduces all those who had any Contern in it, and shews with great Beauty the Influnce which it had upon each of them. It is like he last Act of a well-written Tragedy, in which ill who had a part in it are generally drawn up before the Audience, and represented under those Circumstances in which the Determination of the Action places them.

I shall therefore consider this Book under four leads, in relation to the celestial, the infernal, the uman, and the imaginary Persons, who have their

espective Parts allotted in it.

To begin with the celestial Persons: The Guardian Angels of Paradise are described as returning to Heaven upon the Fall of Man, in order to approve their Vigilance; their Arrival, their Manner of Reception, with the Sorrow which appear'd in themselves, and in those Spirits who are said to rejoice at the Conversion of a Sinner, are very sincy laid together in the following Lines.

Up into Heav'n from Paradise in haste
Th' angelick Guards ascended, mute and sad
For Man; for of his State by this they knew,
Much wond'ring how the subtle Fiend had stoln
Entrance unseen. Soon as th' unwelcome News
From Earth arrived at Heaven-Gate, displeas'd
All were who heard; dim Sadness did not spare
That time celestial Visages, yet mixt
With Pity, violated not their Bliss.

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About the new-arriv'd, in multitudes
Th' Æthereal People ran, to bear and know
How all befel: They tow'rds the Throne supreme
Accountable made haste to make appear
With righteous Plea, their utmost Vigilance,
And easily approv'd; when the Most High
Eternal Father from his secret Cloud
Amidst, in Thunder utter'd thus his Voice.

THE same Divine Person, who in the foregoing Parts of this Poem interceeded for our first Parents before their Fall, overthrew the Rebel Angels, and created the World, is now represented as descending to Paradise, and pronouncing Sentence upon the three Offenders. The Cool of the Evening being a Circumstance with which Holy Writ introduces this great Scene, it is poetically described by our Author, who has also kept religiously to the Form of Words, in which the three several Sentences were passed upon Adam, Eve, and the Serpent. He has rather chosen to neglect the Numerousness of his Verle than to deviate from those Speeches which are recorded on this great Occasion. and Confusion of our first Parents standing naked before their Judge, is touched with great Beauty. Upon the Arrival of Sin and Death into the Works of the Creation, the Almighty is again introduced as speaking to his Angels that surrounded him.

See with what Heat these Dogs of Hell advance To waste and havock yonder World, which I So fair and good created, &c.

THE following Passage is formed upon that glorious Image in Holy Writ, which compares the Voice of an innumerable Host of Angels, uttering Hallelujahs, to the Voice of mighty Thunderings, or of many Waters.

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He ended, and the Heav'nly Audience loud Sung Hallelujah, as the Sound of Seas, Through Multitude that sung: Just are thy Ways, Righteous are thy Decrees, in all thy Works Who can extenuate thee—

Tho' the Author in the whole Course of his Poem, and particularly in the Book we are now examining, has infinite Allusions to Places of Scripture, I have only taken notice in my Remarks of such as are of a poetical Nature, and which are woven with great Beauty into the Body of this Fable. Of this kind is that Passage in the present Book, where describing Sin and Death as marching thro' the Works of Nature, he adds,

——Behind ker Death
Close following pace for pace, not mounted yet
On his pale Horse! ——

Which alludes to that Passage in Scripture, so wonderfully Poetical, and terrifying to the Imagination. And I look'd, and behold a pale Horse, and his Name that sat on him was Death, and Hell followed with him: and Power was given unto them over the fourth Part of the Earth, to kill with Sword, and with Hunger, and with Sickness, and with the Beafts of the Earth. Under this first Head of Celestial Persons we must likewise take notice of the Command which the Angels receiv'd, to produce the several Changes in Nature, and fully the Beauty of the Creation. Accordingly they are represented as infecting the Stars and Planets with malignant Influences, weakning the Light of the Sun, bringing down the Winter into the milder Regions of Nature, planting Winds and Storms in several Quarters of the Sky, storing the Clouds with Thunder, and in short, perverting the whole Frame of the Universe to the Condition of its cri-P 3 minal

No 3576 minal Inhabitants. As this is a noble Incidentin

the Poem, the following Lines, in which we fee the Angels heaving up the Earth, and placing it in a different Posture to the Sun from what it had before the Fall of Man, is conceiv'd with that fublime Imagination which was so peculiar to this great Author.

Some say he bid his Angels turn ascanse The Poles of Earth twice ten Degrees and more From the Sun's Axle; they with Labour pull'd Oblique the Centrick Globe-

WE are in the second Place to consider the Infernal Agents under the View which Milton has given us of them in this Book. It is observed by those who would set forth the Greatness of Virgil's Plan, that he conducts his Reader thro' all the Parts of the Earth which were discovered in his Time. Asia, Africk, and Europe, are the several Scenes of his Fables. The Plan of Milton's Poem is of an infinitely greater Extent, and fills the Mind with many more aftonishing Circumstances. Satan, having furrounded the Earth seven Times, departs at length from Paradife. We then see him theering his Course among the Constellations, and after having traversed the whole Creation, pursuing his Voyage thro' the Chaos, and entering into his own Infernal Dominions.

His first Appearance in the Assembly of fallen Angels, is worked up with Circumstances which give a delightful Surprize to the Reader; but there is no Incident in the whole Poem which does this more than the Transformation of the whole Audience, that follows the Account their Leader gives them of his Expedition. The gradual Change of Satan himself is described after Ovid's manner, and may vie with any of those celebrated Transformations which are looked upon as the most beautiful

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Parts in that Poet's Works. Milton never fails of improving his own Hints, and bestowing the last sinishing Touches to every Incident which is admitted into his Poem. The unexpected Hiss which rises in this Episode, the Dimensions and Bulk of Satan so much superior to those of the Infernal Spirits who lay under the same Transformation, with the annual Change which they are supposed to suffer, are Instances of this kind. The Beauty of the Diction is very remarkable in this whole Episode, as I have observed in the sixth Paper of these my Remarks the great Judgment with which it was contrived.

THE Parts of Adam and Eve, or the human Persons, come next under our Consideration. Milton's Art is no where more shewn than in his conducting the Parts of these our first Parents. The Representation he gives of them, without falfifying the Story, is wonderfully contrived to influence the Reader with Pity and Compassion towards them. Tho' Adam involves the whole Species in Misery, his Crime proceeds from a Weakness which every Man is inclined to pardon and commiserate, as it seems rather the Frailty of human Nature, than of the Person who offended. Every one is apt to excuse a Fault which he himself might have fallen into. It was the Excess of Love for Eve that ruin'd Adam and his Posterity. I need not add, that the Author is justify'd in this Particular by many of the Fathers, and the most orthodox Writers. Milton has by this means filled a great part of his Poem with that kind of Writing which the French Criticks call the Tender, and which is in a particular manner engaging to all forts of Rea-

ADAM and Eve, in the Book we are now considering, are likewise drawn with such Sentiments as do not only interest the Reader in their

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Afflictions, but raise in him the most melting Passions of Humanity and Commiseration. When Adam sees the several Changes in Nature produc'd about him, he appears in a Disorder of Mind suitable to one who had forfeited both his Innocence and his Happiness; he is filled with Horror, Remorse, Despair; in the Anguish of his Heart he expostulates with his Creator for having given him an unasked Existence.

HE immediately after recovers from his Prefumption, owns his Doom to be just, and begs that the Death which is threatned him may be inflicted on him.

His Hand to execute what his Decree
Fix'd on this day? Why do I overlive,
Why am I mock'd with Death, and lengthen'd
out

To deathless Pain? how gladly would I meet Mortality my Sentence, and he Earth Insensible! how glad would lay me down As in my Mother's Lap? there should I rest And sleep secure; his dreadful Voice no more Would thunder in my Ears, no fear of worse To me and to my Offspring, would torment me With cruel Expectation—

This whole Speech is full of the like Emotion, and varied with all those Sentiments which we may

nay suppose natural to a Mind so broken and disurbed. I must not omit that generous Concern which our first Father shews in it for his Posterity, and which is so proper to affect the Reader.

Of God, whom to behold was then my height of Happiness: yet well if here would end The Misery, I deserved it, and would hear My own Deservings; but this will not serve; All that I eat, or drink, or shall heget, Is propagated Curse. O Voice once heard Delightfully, Increase and Multiply, Now Death to hear!

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Posterity stands curst: Fair Patrimony
That I must leave you, Sons: O were I able
To waste it all my self, and leave you none!
So disinherited, how would you bless
Me, now your Curse! Ah, why should all Mankind

Who can afterwards behold the Father of Mankind extended upon the Earth, uttering his hidnight Complaints, bewailing his Existence, and withing for Death, without sympathizing with him his Distress?

Thus Adam to himself lamented loud
Thro' the still Night, not now, as ere Mansell
Wholesome, and cool, and mild, but with black
Air

Air
Accompanied, with Damps and dreadful Gloom,
Which to his evil Conscience represented
All things with double Terror: on the Ground
Outstretch'd he lay, on the cold Ground, and oft
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Curs'd bis Creation, Death as oft accus'd Of tardy Execution____

The Part of Eve in this Pook is no less passionate, and apt to sway the Reader in her favour. She is represented with great Tenderness as approaching Adam, but is spurned from him with a Spirit of Upbraiding and Indignation, conformable to the Nature of Man, whose Passions had now gained the Dominion over him. The following Passage, wherein she is described as renewing her Addresses to him, with the whole Speech that follows it, have something in them exquisitely moving and pathetick.

He added not, and from her turn'd: but Eve Not so repulst, with Tears that ceas'd not flowing, And Tresses all disorder'd, at his feet Fell humble, and embracing them, besought His Peace, and thus proceeded in her Plaint.

For sake me not thus, Adam, witness Heav'n What Love sincere and Reverence in my Heart I bear thee, and unweeting have offended, Unhappily deceiv'd; thy suppliant I beg, and class thy Knees; bereave me not, Whereon I live, thy gentle Looks, thy Aid, Thy Counsel in this uttermost Distress, My only Strength and Stay: Forlorn of thee Whether shall I betake me, where subsist? While yet we live, scarce one short Hour perhaps, Between us two let there be Peace, &c.

ADAM's Reconcilement to her is worked up in the same Spirit of Tenderness. Eve afterwards proposes to her Husband, in the Blindness of her Despair, that to prevent their Guilt from descending upon Posterity they should resolve to live Childless; or, if that could not be done, they should seek their own Deaths by violent Methods. As those

those Sentiments naturally engage the Reader to regard the Mother of Mankind with more than ordinary Commiseration, they likewise contain a very fine Moral. The Resolution of dying, to end our Miseries, does not shew such a degree of Magnanimity as a Resolution to bear them, and submit to the Dispensations of Providence. Our Author has therefore, with great Delicacy, represented Eve as entertaining this Thought, and Adam as disapproving it.

WE are, in the last place, to consider the Imaginary Persons, or Death and Sin, who act a large Part in this Book. Such beautiful extended Allegories are certainly some of the finest Compositions of Genius; but, as I have before observed, are not agreeable to the Nature of an Heroick Poem. This of Sin and Death is very exquisite in its Kind, if not considered as a Part of such a Work. The Truths contained in it are so clear and open, that I shall not lose time in explaining them; but shall only observe, that a Reader who knows the strength of the English Tongue, will be amazed to think how the Poet could find such apt Words and Phrases to describe the Actions of those two imaginary Persons. and particularly in that Part where Death is exhibited as forming a Bridge over the Chaos; a Work fuitable to the Genius of Milton.

Since the Subject I am upon, gives me an Opportunity of speaking more at large of such Shadowy and Imaginary Persons as may be introduced into Heroick Poems, I shall beg leave to explain my self in a Matter which is curious in its Kind, and which none of the Criticks have treated of. It is certain, Homer and Virgil are full of imaginary Persons, who are very beautiful in Poetry when they are just shewn, without being engaged in any Series of Action. Homer indeed represents Sleep as a Person, and ascribes a short Part to him in his Iliad;

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but we must consider that tho' we now regard such a Person as entirely shadowy and unsubstantial, the Heathens made Statues of him, placed him in their Temples, and looked upon him as a real Deity, When Homer makes use of other such Allegorical Persons, it is only in short Expressions, which convey an ordinary Thought to the Mind in the most pleasing manner, and may rather be looked upon as Poetical Phrases than Allegorical Descriptions. Instead of telling us that Men naturally fly when they are terrified, he introduces the Persons of Flight and Fear, who, he tells us, are inseparable Companions. Instead of saying that the time was come when Apollo ought to have received his Recompence. he tells us, that the Hours brought him his Reward. Instead of describing the Effects which Minerva's Ægis produced in Battel, he tells us, that the Brims of it were encompassed by Terror, Ront, Discord, Fury, Pursuit, Massacre, and Death. In the same Figure of speaking, he represents Victory as following Diomedes; Discord as the Mother of Funerals and Mourning; Venus as dreffed by the Graces; Bellona as wearing Terror and Consternation like a Garment. I might give feveral other lastances out of Homer, as well as a great many out of Virgil. Milson has likewise very often madeuse of the same way of Speaking, as where he tells us, that Victory fat on the right Hand of the Meffiah when he marched forth against the Rebel Angels; that at the rifing of the Sun the Hours unbarred the Gates of Light; that Difford was the Daughter of Sin Of the same nature are those Expressions, where describing the singing of the Nightingale, he adds Silence was pleased; and upon the Messiah's bidding Peace to the Chaos, Confusion heard his Voice. might add innumerable Instances of our Poet's wifting in this beautiful Figure. It is plain that these I have mention'd, in which Persons of an Imagi-

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pary Nature are introduced, are such short Allegoies as are not designed to be taken in the literal sense, but only to convey particular Circumstances o the Reader after an unusual and entertaining nanner. But when such Persons are introduced as rincipal Actors, and engaged in a Series of Adrentures, they take too much upon them, and are y no means proper for an Heroick Poem, which bught to appear credible in its principal Parts. I cannot forbear therefore thinking that Sin and Death are s improper Agents in a Work of this nature, as Strength and Necessity in one of the Tragedies of Eschylus, who represented those two Persons nailng down Prometheus to a Rock, for which he has been justly censured by the greatest Criticks. I do tot know any imaginary Person made use of in a nore fublime manner of thinking than that in one of the Prophets, who describing God as descending rom Heaven, and visiting the Sins of Mankind; dds that dreadful Circumstance, Before him went be Pestilence. It is certain, this imaginary Person night have been described in all her purple Spots. The Fever might have marched before her, Pain night have stood at her right Hand, Phrenzy on her Left, and Death in her Rear. She might have been atroduced as gliding down from the Tail of a Conet, or darted upon the Earth in a Flash of Lighting: She might have tainted the Atmosphere with her Breath; the very Glaring of her Eyes might have cattered Infection. But I believe every Reader will hink, that in such sublime Writings the mentionng of her, as it is done in Scripture, has something n it more just, as well as great, than all that the

nost fanciful Poet could have bestowed upon her

VOL. V.

n the Richness of his Imagination.

Monday,

N° 358.

Monday, April 21.

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No 318

HARLES Lilly attended me the other Day, and made me a Present of a large Sheet of Paper, on which is delineated a Pavement in Mosaick Work, lately discovered at Stunsfield near Wood. flock. A Person who has so much the Gift of Speech as Mr. Lilly, and can carry on a Discourse without Reply. had great Opportunity on that Oc. casion to expatiate upon so fine a Piece of Antiqui-Among other things, I remember he gave me his Opinion, which he drew from the Ornaments of the Work, That this was the Floor of a Room dedicated to Mirth and Concord. Viewing this Work, made my Fancy run over the many gay Expressions I had read in ancient Authors, which contained Invitations to lay afide Care and Anxiety, and give a Loose to that pleasing Forgetfulness wherein Men put off their Characters of Bulinels and enjoy their very selves. These Hours were usually passed in Rooms adorned for that Purpole, and fet out in such a manner, as the Objects all around the Company gladdened their Hearts; which joined to the chearful Looks of well-chosen and agreeable Friends, gave new Vigour to the Airy produced the latent Fire of the Modest, and gave Grace to the flow Humour of the Reserved. A judicious Mixture of fuch Company, crowned with Chaplets of Flowers, and the whole Apartment glittering with gay Lights, cheared with a Profulon of Roses, artificial Falls of Water, and Intervals of fost Notes to Songs of Love and Wing suspended the Cares of human Life, and made Festival of mutual Kindness. Such Parties of Plan fure as these, and the Reports of the agreeable Pal Tages 0 35%

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fages in their Jollities, have in all Ages awakened the dull Part of Mankind to pretend to Mirth and Good-Humour, without Capacity for such Entertainments; for if I may be allowed to fay so, there are an hundred Men fit for any Employment, to one who is capable of passing a Night in the Company of the first Taste, without shocking any Member of the Society, over-rating his own Part of the Conversation, but equally receiving and contributing to the Pleasure of the whole Company. When one considers such Collections of Companions in past Times, and fuch as one might name in the prefent Age, with how much Spleen must a Man needs reflect upon the awkward Gayety of those who affect the Frolick with an ill Grace? I have a Letter from a Correspondent of mine, who desires me to admonish all loud, mischievous, airy, dull Companions, that they are mistaken in what they call a Frolick. Irregularity in it self is not what creates Pleafure and Mirth; but to fee a Man who knows what Rule and Decency are, descend from them agreeably in our Company, is what denominates him a pleasant Companion. Instead of that, you find many whose Mirth consists only in doing Things which do not become them, with a fecret Consciousness that all the Worldknow they know better: To this is always added something mischievous to themselves or others. I have heard of some very merry Fellows, among whom the Frolick was started, and passed by a great Majority, that every Man should immediately draw a Tooth; after which they have gone in a Body and smoaked a Cobler. The same Company, at another Night, has each Man burned his Cravat; and one perhaps, whose Estate would bear it, has thrown a long Wigg and Hat into the same Fire. Thus they have jested themselves stark naked, and ran into the Streets, and frighted Women very successfully. There is

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no Inhabitant of any standing in Covent-Garden, but can tell you a hundred good Humours, whete People have come off with little Blood-shed, and yet scowered all the witty Hours of the Night. I know a Gentleman that has several Wounds in the Head by Watch-Poles, and has been thrice run through the Body to carry on a Jest: He is very old for a Man of so much Good-Humour; but to this Day he is seldom merry, but he has Occasion to be valiant at the same time. But by the Favour of these Gentlemen, I am humbly of Opinion, that a Man may be a very witty Man, and never offend one Statute of this Kingdom, not excepting even

that of Stabbing.

THE Writers of Plays have what they call U. nity of Time and Place to give a Justness to their Representation; and it would not be amiss if all who pretend to be Companions, would confine their Action to the Place of Meeting: For a Frolick carried further may be better performed by other Animals than Men. It is not to rid much Ground or do much Mischief, that should denominate a pleasant Fellow; but that is truly Frolick which is the Play of the Mind, and confifts of various and unforced Sallies of Imagination. Festivity of Spirit is a very uncommon Talent, and must proceed from an Assemblage of Qualities in the same Per-Ion: There are some few whom I think peculiarly happy in it; but it is a Talent one cannot name in 2 Man, especially when one considers that it is no ver very graceful but where it is regarded by him who possesses it in the second Place. The best Man that I know of for heightening the Revel-Gayety of a Company, is Escourt, whose jovial Humour diffules it self from the highest Person at an Entertainment to the meanest Waiter. Merry Tales, accompanied with apt Gestures and lively Represent tations of Circumstances and Persons, beguile the

gravest Mind into a Consent to be as humourous as himself. Add to this, that when a Man is in his good Graces, he has a Mimickry that does not debase the Person he represents, but which, taking . from the Gravity of the Character, adds to the Agreeableness of it. This pleasant Fellow gives one some Idea of the antient Pantomime, who is faid to have given the Audience, in Dumb show, an exact Idea of any Character or Paffion, or an intelligible Relation of any publick Occurrence, with no other Expression than that of his Looks and Gestures. If all who have been obliged to these Talents in Escourt, will be at Love for Love to-morrow Night, they will but pay him what they owe him; at so easy a Rate as being present at a Play which no Body would omit feeing that had, or had not ever seen it before.

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Tuesday, April 22.

Torva leana lupum sequitur, lupus ipse capellam; Florentem cytisum sequitur lasciva capella. Virg.

A S we were at the Club last Night, I observed A that my Friend Sir ROGER, contrary to his usual Custom, sat very silent, and instead of minding what was said by the Company, was whistling to himself in a very thoughtful Mood, and playing with a Cork. I jogg'd Sir Andrew Free-PORT who sat between us; and as we were both observing him, we saw the Knight shake his Head, and heard him say to himself, A foolish Woman! I an't believe it. Sir ANDREW gave him a gentle Pat upon the Shoulder, and offer'd to lay him a Bottle of Wine that he was thinking of the Widow. My old Friend started, and recovering out of his brown Study, told Sir ANDREW that once in his Lite he had been in the right. In short, after some Q_3

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little Hesitation, Sir ROGER told us in the sulness of his Heart that he had just received a Letter from his Steward, which acquainted him that his old Rival and Antagonist in the Country, Sir David Dundrum, had been making a Visit to the Widow. However, says Sir Roger, I can never think that she'll have a Man that's half a Year older than I am, and a noted Republican into the Bar-

gain.

WILL HONEYCOMB, who looks upon Love as his particular Province, interrupting our Friend with a janty Laugh; I thought, Knight, fays he, thou hadft lived long enough in the World, not to pin thy Happiness upon one that is a Woman and a Widow. I think that without Vanity I may pretend to know as much of the Female World as any Man in Great-Britain, tho' the chief of my Knowledge confifts in this, that they are not to be known. WILL immediately, with his usual Fluency, rambled into an Account of his own Amours, I am now, fays he, upon the verge of Fifty, (tho' by the way we all knew he was turn'd of Threeicore.) You may eafily guess, continu'd WILL that I have not lived so long in the World without having had some Thoughts of settling in it, as the Phrase is. To tell you truly, I have several times tried my Fortune that way, tho' I can't much boast of my Success.

I made my first Addresses to a young Lady in the Country; but when I thought things were pretty well drawing to a Conclusion, her Father happening to hear that I had formerly boarded with a Surgeon, the old Put forbid me his House, and within a Fortnight after married his Daughter to a Fox-

hunter in the Neighbourhood.

I made my next Application to a Widow, and attacked her so briskly, that I thought my fell with in a Fortnight of her. As I waited upon her one Morn-

Morning, the told me that the intended to keep her Ready-money and Jointure in her own Hand, and defired me to call upon her Attorney in Lyons-Inn, who would adjust with me what it was proper for me to add to it. I was so rebuffed by this Overture, that I never enquired either for her or her Attorney afterwards.

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A few Months after I addressed my self to a young Lady, who was an only Daughter, and of a good Family. I danced with her at several Balls. squeezed her by the Hand, said soft things to her. and, in short, made no doubt of her Heart; and tho my fortune was not equal to hers, I was in hopes that her fond Father would not deny her the Man she had fixed her Affections upon. But as I went one Day to the House in order to break the Matter to him, I found the whole Family in Confusion and heard, to my unspeakable Surprize, that Mils Jenmy was that very Morning run away with the Butler.

I then courted a fecond Widow, and am at a loss to this Day how I came to miss her, for she had often commended my Person and Behaviour. Her Maid indeed told me one Day, that her Mistress had said she never saw a Gentleman with such a spindle Pair of Legs as Mr. HONEXCOMB.

AFTER this I laid siege to four Heiresses succeffively, and being a handsome young Dog in those days, quickly made a Breach in their Hearts; but don't know how it came to pass, tho' I seldom ailed of getting the Daughters Consent, I could never in my Life get the old People on my fide.

I could give you an Account of a thousand other infuccessful Attempts, particularly of one which made some Years fince upon an old Woman, whom I had certainly born away with flying Coours, if her Relations had not come pouring in to her Assistance from all Parts of England; nay, I

believe

believe I should have got her at last, had not she

been carried off by a hard Frost.

As WILL's Transitions are extremely quick, he turn'd from Sir ROGER, and applying himself to me, told me there was a Passage in the Book I had considered last saturday which deserved to be writ in Letters of Gold; and taking out a Pocket-Milton read the following Lines, which are part of one of Adam's Speeches to Eve after the Fall

-0 why did our Creator wife, that peopled highest Heaven With Spirits masculine, create at last This Novelty on Earth, this fair Defect Of Nature, and not fill the World at once With Men as Angels without Feminine? Or find some other way to generate Mankind? This Mischief had not then befall'n, And more that shall befal, innumerable Disturbances on Earth through Female Snares, And strait Conjunction with this Sex; for either He never shall find out fit Mate, but such As some misfortune brings bim, or mistake, Or whom he wishes most shall seldom gain Through her perverseness; but shall see her gain'd By a far worse; or if she love, with-held By Parents, or his happiest Choice too late Shall meet already link'd and Wedlock-bound To a fell Adversary, his Hate or Shame; Which infinite Calamity shall cause To human Life, and bonshold Peace confound.

SIR ROGER listened to this Passage with great Attention, and defiring Mr. Honeycomb to fold down a Leaf at the Place, and lend him his Book, the Knight put it up in his Pocket, and told us that he would read over those Verses again before he went to Bed.

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Nº 360. Wednesday, April 23.

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HAVE nothing to do with the Business of this Day, any further than affixing the piece of Lain on the Head of my Paper; which I think a Motto not unsuitable, since if Silence of our Poverty
is a Recommendation, still more commendable is
his Modesty who conceals it by a decent Dress.

Mr. SPECTATOR,

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THERE is an Evil under the Sun which has ' not yet come within your Speculation, and is, the Censure, Disesteem, and Contempt which some young Fellows meet with from particular Persons, for the reasonable Methods they take to avoid them in general. This is by appearing in a better Dress, than may seem to a Relation regularly confistent with a finall Fortune; and therefore may occation a Judgment of a fuitable Extravagance in other Particulars: But the Disadvantage with which the Man of narrow Circumstances acts and speaks, is so feelingly set forth in a little Book called the Christian Hero, that the appearing to be otherwise is not only pardonable but necessary. Every one knows the hur-'ry of Conclusions that are made in contempt of a Person that appears to be calamitous, which makes it very excusable to prepare one's self for the Company of those that are of a superior Quality and Fortune, by appearing to be in a better ' Condition than one is, so far as such Appearance fhall not make us really of worse.

fuffers hard Reflections from any particular Perfon upon this account, that such Persons would enquire

The SPECTATOR. No 360 190 enquire into his manner of spending his Time: of which, though no further Information can be had than that he remains so many Hours in his hamber, yet if this is clear'd, to imagine that a reasonable Creature wrung with a narrow For. tune does not make the best use of this Retire. ment, would be a Conclusion extremely uncharitable. From what has, or will be faid, I hope no Consequence can be extorted, implying, that I would have any young Fellow spend moretime than the common Leisure which his Studies require, or more Money than his Fortune or Allowance may admit of, in the pursuit of an Acquaintance with his Betters: For as to his time. the gross of that ought to be facred to more sub-Itantial Acquisitions; for each irrevocable Moment of which, he ought to believe he stands religiously accountable. And as to his Dress, Ishall engage my felf no further than in the modelt De fence of two plain Suits a Year: For being perfeally satisfied in Eutrapelus's Contrivance of making a Mobock of a Man, by presenting him with lac'd and embroider'd Suits, I would by no means be thought to controvert that Conceit, by infinuating the Advantages of Foppery. It is an Affertion which admits of much Proof, that a Stranger of tolerable Sense dress'd like a Gentleman, will be better received by those of Quality above him, than one of much better Parts, whose Dress is regulated by the rigid Notions of Frugality. A Man's Appearance falls within the Censure of every one that sees him; his Parts and Learning very few are Judges of; and even upon these few,

they can't at first be well intruded; for Policy and

mong Strangers, and to support himself only by the

common Spirit of Conversation. Indeed, among

the Injudicious, the Words Delicacy, Idiom, fine

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Images, Structure of Periods, Genius, Fire, and the rest, made use of with a frugal and comely Gravity, will maintain the Figure of immense

Reading, and the Depth of Criticism.

ALL Gentlemen of Fortune, at least the young and middle-aged, are apt to pride themselves a little too much upon their Dres, and consequently to value others in some measure upon the same Consideration. With what Confusion is a Man of Figure ob ised to return the Civilities of the Hatto a Person whose Air and Attire hardly entitle him to it? For whom nevertheless the other has a particular Esteem, though he is ashamed to have it challenged in so publick a manner. It must be allowed, that any young Fellow that affects to dress and appear genteely, might with artificial Management save ten Pound a Year; as instead of fine Holland he might mourn in Sack-cloth, and in other Particulars be proportionably shabby: But of what great Service would this Sum be to avert any Misfortune, whilst it would leave him deferted by the little good Acquaintance he has, and prevent his gaining any other? As the Appearance of an easy Fortune is necessary towards making one, I don't know but it might be of advantage sometimes to throw into one's Discourse certain Exclamations about Bank-stock, and to shew a marvellous Surprize upon it's Fall, as well as the most affected Tri-The Veneration and Reumph upon its Rise. spect which the Practice of all Ages has preserved to Appearances, without doubt fuggested to our Tradesmen that wise and politick Cufrom, to apply and recommend themselves to the Publick by all those Decorations upon their Signposts and Houses, which the most eminent Hands in the Neighbourhood can furnish them with. What can be more attractive to a Man of Letters, than

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No 36;

Profession is so very slow and uncertain, a Man should take all reasonable Opportunities by enlarging a good Acquaintance, to court that Time and Chance which is said to happen to every Man.

Nº 361. Thursday, April 24.

Tartaream intendit vocem, qua protinus omnis Contremuit domus. Virg.

Have lately received the following Letter from a Country Gentleman.

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THE Night before I left London I went to fee 'a Play, called, The Humourous Lieutenant. Upon the Rifing of the Curtain I was very much surprized with the great Consort of Cat-calls which was exhibited that Evening, and began to think with my felf that I had made a Mistake, and gone to a Musick-Meeting, instead of the Playhouse. It appeared indeed a little odd to me to fee so many Persons of Quality of both Sexes assemble together at a kind of Catterwawling; for I cannot look upon that Performance to have been any thing better, whatever the Musicians themselves might think of it. As I had no Acquaintance in the House to ask Questions of, and was forced to go out of Town early the next Morning, I could not learn the Secret of this Matter. What I would therefore defire of you, is, to give some Account of this strange Instrument, which I found the Company called a Cat-call; and particularly to let me know whether it be a Piece of Musick lately come from Italy. For my own part, to be free with you, I would rather hear an English Fiddle; though I VOL. V.

194 The SPECTATOR. Not

durst not shew my Dislike whilst I was in the Play-house, it being my Chance to sit the ver

a next Man to one of the Performers.

I am, SIR,

Your most affectionate Friend and Servant,

John Shallow, Efe

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In Compliance with 'Squire Shallow's Request I design this Paper as a Differtation upon the Catcall. In order to make my felf a Master of the Subject, I purchased one the Beginning of la Week, though not without great Difficulty, being informed at two or three Toyshops that the Plan ers had lately bought them all up. I have find consulted many learned Antiquaries in relation to its Original, and find them very much divided among themselves upon that Particular. A Fellow of the Royal Society, who is my good Friend and a great Proficient in the mathematical Parto Musick, concludes from the Simplicity of its Make, and the Uniformity of its Sound, that the Cat-call is older than any of the Inventions of Jubal. He observes very well, that musical instruments took their first Rife from the Notes of Birds and other melodious Animals; and what, fays he was more natural than for the first Ages of Man kind to imitate the Voice of a Car that lived under the same Roof with them? He added, that the Cat had contributed more to Harmony than any other Animal; as we are not only beholden to her for this Wind-Instrument, but for our String-Musick in general.

ANOTHER Virtuoso of my Acquaintance will not allow the Cat-call to be older than Thespis, and is apt to think it appeared in the World soon after the antient Comedy; for which Reason it has still a Place in our Dramatick Entertainments: Not

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note I here omit what a very curious Gentleman, ho is lately return'd from his Travels, has more an once affured me, namely, that there was lated dug up at Rome the Statue of a Momus, who olds an Instrument in his Right-Hand very much sembling our modern Cat-call.

THERE are others who ascribe this Invention Orpheus, and look upon the Cat-call to be one sthose Instruments which that samous Musician ade use of to draw the Beasts about him. It is estain, that the Roassing of a Cat does not call gether a greater Audience of that Species, than is Instrument, if dexterously play'd upon in pro-

r Time and Place.

But notwithstanding these various and learned, onjectures, I cannot forbear thinking that the lat-call is originally a riece of English Musick. I sees Resemblance to the Voice of some of our Brish Songsters, as well as the Use of it, which is eculiar to our Nation, confirms me in this Opion. It has at least received great Improvements mong us, whether we consider the Instrument it is, or those several Quavers and Graces which thrown into the playing of it. Every one might sensible of this, who heard that remarkable over-town Cat-call which was placed in the Center of the Pit, and presided over all the rest at the centrated Performance sately exhibited in Drury-ane.

HAVING said thus much concerning the Oriinal of the Cat-call, we are in the next Place to
onsider the Use of it. The Cat-call exerts it self
most Advantage in the British Theatre: It vey much improves the Sound of Nonsense, and
sten goes along with the Voice of the Actor who
tonounces it, as the Violin or Harpsicord accom-

unies the Italian Recitativo.

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It has often supplied the Place of the antient Chorus, in the Words of Mr. *** In short, a bad Poet has as great an Antipathy to a Cat-call, as many People have to a real Cat.

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Mr. Collier, in his ingenious Essay upon Mu-

fick, has the following Passage.

I believe 'tis possible to invent an Instrument that shall have a quite contrary Effect to those Martial ones now in use: An Instrument that shall sink the Spirits, and shake the Nerves, and curdle the Blood, and inspire Despair, and Cowardice and Consternation, at a surprizing rate. 'Tis probable the Roaring of Lions, the Warbling of Cats and Scritch-Owls, together with a Mixture of the Howling of Dogs, judiciously imitated and compounded, might go a great way in this Invention. Whether such Anti-Musick as this might not be of Service in a Camp, I shall leave to the Military Men to consider.

WHAT this learned Gentleman supposes in Speculation. I have known actually verified in Practice. The Cat-call has struck a Damp into Generals, and frighted Heroes off the Stage. At the first Sound of it I have seen a Crowned Head tremble, and a Princess fall into Fits. The Humourous Lieutenant himself could not stand it; nay, I am told that even Almanzor looked like a Mouse, and trembled at the Voice of this terrifying Instrument.

As it is of a Dramatick Nature, and peculiarly appropriated to the Stage, I can by no means approve the Thought of that angry Lover, who, after an unfuccessful Pursuit of some Years, took leave of his Mistress in a Serenade of Cat-calls.

I must conclude this Paper with the Account I have lately received of an ingenious Artist, who has long studied this Instrument, and is very well versed in all the Rules of the Drama. He teaches to play on it by Book, and to express by it the whole Art of Criticism. He has his Base and his Treble

Treble Cat-call; the former for Tragedy, the latter for Comedy; only in Tragi-Comedies they may both play together in Consort. He has a particular Squeak to denote the Violation of each of the Unities, and has different Sounds to shew whether he aims at the Poet or the Player. In short, he teaches the Smut-Note, the Fustian-Note, the Stupid-Note, and has composed a kind of Air, that may serve as an Act-tune to an incorrigible Play, and which takes in the whole Compass of the Cat-call.

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Friday, April 25.

Laudibus arguitur Vini vinosus ____ Hor.

Mr. SPECTATOR. Temple, Apr. 24.

CEVERAL of my Friends were this Mor-J' ning got together over a Dish of Tea in very good Health; though we had celebrated Yesterday with more Glasses than we could have dispensed with, had we not been beholden to Brooke and Hellier. In Gratitude therefore to those good Citizens, I am, in the Name of the Company, to accuse you of great Negligence in over-looking their Merit, who have imported true and generous Wine, and taken care that it hould not be adulterated by the Retailers before it comes to the Tables of private Families, or the Clubs of honest Fellows. I cannot imagine how a SPECTATOR can be supposed to do his Duty, without frequent Refumption of fuch Subjects as concern our Health; the first thing to be regarded, if we have a mind to relish any thing else. It would therefore very well become your spectatorial Vigilance, to give it in Orders to your Officer for inspecting Signs, that in his March he would look into the Itinerants who deal in Provisions,

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The SPECTATOR. 198 Nº 165 · and enquire where they buy their several Wares. · Ever fince the Decease of Cully-Mully-Puff of agreeable and noify Memory, I cannot fay I have observed any thing sold in Carts, or carried by · Horse or Ass, or in fine, in any moving Market, which is not perished or putrified; witness the Wheel-barrows of rotten Raisons, Almonds, Figs, and Currants, which you fee vended by a Merchant dreffed in a fecond-hand Suit of a Foot Soldier. You should consider that a Child may be poisoned for the Worth of a Farthing; but except his poor Parents fend to one certain Doctor in Town, they can have no Advice for him under a Guinea. When Poisons are thus cheap and Medicines thus dear, how can you be neglie gent in inspecting what we eat or drink, or take no notice of fuch as the above-mentioned Citizens, who have been so serviceable to us of late in that Particular? It was a Custom among the old Romans, to do him particular Honours who had faved the Life of a Citizen; how much more does the World owe to those who prevent the Death of Multitudes? As these Men deserve well of your Office, so such as act to the Detri ment of our Health, you ought to represent to themselves and their Fellow-Subjects in the Co lours which they deserve to wear. I think i would be for the publick Good, that all who e vend Wines should be under Oaths in that Be half. The Chairman at a Quarter-Seffions should inform the Country, that the Vintner who mixed Wine to his Customers, shall (upon Proof that the Drinker thereof died within a Year and a Day after taking it) be deemed guilty of wilful Murder; and the Jury shall be instructed to enquire and present such Delinquents accordingly. It is on Mitigation of the Crime, nor will it be con-

ceived that it can be brought in Chance-Medley

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or Man-Slaughter, upon Proof that it shall appear Wine joined to Wine, or right Herefordhire poured into Port O Port; but his felling it for one thing, knowing it to be another, must justly bear the foresaid Guilt of wilful Murder: For that he, the faid Vintner, did an unlawful Ac willingly in the false Mixture; and is therefore with Equity liable to all the Pains to which a Man would be, if it were proved he defigned only to run a Man through the Arm, whom he whipped through the Lungs. This is my third Year at the Temple, and this is or should be Law. An ill Intention well proved thould meet with no Allevation, because it out-ran it self. There cannot be too great Severity used against the Injustice as well as Cruelty of those who play with Men's Lives, by preparing Liquors, whose Nature, for ought they know, may be noxious when mixed, tho' innocent when apart: And Brooke and Hellier, who have enfured our Safety at our Meals, and driven Jealousy from our Cups in Conversation, deserve the Custom and Thanks of the whole Town; and it is your Duty to remind them of the Obligation.

I am, SIR, Your bumble Servant,

Tom Pottle.

Mr. SPECTATOR,

I AM a Person who was long immured in a College, read much, saw little; so that I knew no more of the World than what a Lecture or a View of the Map taught me. By this means I improved in my Study, but became unpleasant in Conversation. By conversing generally with the Dead, I grew almost unsit for the Society of the Living; so by a long Consinement

The SPECTATOR. Nº 362 I contracted an ungainly Aversion to Converse tion, and ever discoursed with Pain to my self and little Entertainment to others. At last I was in some measure made sensible of my failing, and the Mortification of never being spoke to, or speak. . ing, unless the Discourse ran upon Books, put me upon forcing my felf amongst Men. I im. mediately affected the politest Company, by the frequent use of which I hoped to wear off the Rust I had contracted; but by an uncouth Imitation of Men used to act in publick, I got no further than to discover I had a mind to appear a finer thing than I really was. SUCH I was, and fuch my Condition, when I became an ardent Lover, and paffionate Admirer of the beauteous Belinda: Then it was that I really began to improve. This Passion changed all my Fears and Diffidences in my general Behaviour, to the sole Concern of pleasing her. I had not now to study the Action of a Gentleman, but Love possessing all my Thoughts, " made me truly be the thing I had a mind to appear. My Thoughts grew free and generous, and the Ambition to be agreeable to her I admired, produced in my Carriage a faint Similitude of that disengaged Manner of my Belinda. The Way we are in at present is, that she sees my Passion, and sees I at present forbear speaking of it thro prudential Regards. This Respect to her she re-

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turns with much Civility, and makes my Value for her as little a Misfortune to me, as is confictent with Discretion. She fings very charming ly, and is readier to do fo at my Request, because

fhe knows. I love her: She will dance with me rather than another, for the same Reason. My

Fortune must alter from what it is, before I can speak my Heart to her; and her Circumstances

are not confiderable enough to make up for the

Belinda has

10 362. Narrowness of mine. But I write to you now, only to give you the Character of Belinda, as a Woman that has Address enough to demonstrate a Gratitude to her Lover, without giving him Hopes of Success in his Passion. from a great Wit, governed by as great Prudence, and both adorned with Innocence, the Happiness of always being ready to discover her real Thoughts. She has many of us, who now are her Admirers; but her Treatment of us is so just and proportioned to our Merit towards her, and what we are in our felves, that I protest to you I have neither Jealousy nor Hatred toward my Rivals. Such is her Goodness, and the Acknowledgment of every Man who admires her, that he thinks he ought to believe the will take him who best deserves her. I will not say that this Peace among us is not owing to Self-love, which prompts each to think himself the best Deserver: I think there is something uncommon and worthy of Imitation in this Lady's Character. If you will please to print my Letter, you will oblige

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SIR,

more particular manner,

Your most humble Servant,

the little Fraternity of happy Rivals, and in a

Will. Cymon.

Nº 363.

Saturday, April 26.

-Crudelis ubique Luctus, ubique pavor, & plurima mortis Imago. Virg.

MILTON has thewn a wonderful Art in describing that Variety of Passions which arese our first Parents upon the Breach of the Com-

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mandment that had been given them. We fee them gradually paffing from the Triumph of their Guil through Remorie, Shame, Despair, Contrition, Prayer, and Hope, to a perfect and compleat Repentance. At the End of the tenth Book they arerepresented as prostrating themselves upon the Ground. and watering the Earth with their Tears: To which the Poet joins this beautiful Circumstance, that they offer'd up their penitential Prayers on the very Place where their Judge appeared to them when he pronounced their Sentence.

They forthwith to the place Repairing where be judg'd them, prostrate fell Before him reverent, and both confes'd Humbly their Faults, and pardon begg'd, with Tears Watering the Ground-

THERE is a Beauty of the same kind in a Tragedy of Sophocles, where Oedipus, after having put out his own Eyes, instead of breaking his Neck from the Palace-Battlements (which furnishes so elegant an Entertainment for our English Audience) desires that he may be conducted to Mount Citheron, in order to end his Life in that very Place where he was exposed in his Infancy, and where he should then have died, had the Will of his Parents been executed.

As the Author never fails to give a poetical Turn to his Sentiments, he describes in the Beginning of this Book the Acceptance which these their Prayers met with, in a short Allegory, formed upon that beautiful Passage in Holy Writ: And another Angel came and stood at the Altar, having a golden Cenfer; and there was given unto him much Incense, that he should offer it with the Prayers of all Saints upon the golden Altar, which was before the Throne: And the Smoak of the Incense which came with the Prayers of the Saints ascended up before God. To

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To Heav'n their Prayers

Flew up, nor miss'd the Way, by envious Winds

Blown vagabond or frustrate: in they pass'd

Dimensionless through heav'nly Doors, then clad

With Incense, where the golden Altar sumed,

By their great Intercessor, came in sight

Before the Father's Throne—

We have the same Thought expressed a second ime in the Intercession of the Messiah, which is conceived in very emphatick Sentiments and Ex-

pressions.

AMONG the poetical Parts of Scripture, which Milton has so finely wrought into this Part of his Narration, I must not omit that wherein Ezekiel peaking of the Angels who appeared to him in a Vision, adds that every one had four Faces, and that their whole Bodies, and their Backs, and their Hands, and their Wings, were full of Eyes round bout.

—The Cohort bright
Of watchful Cherubim; four Faces each
Had, like a double Janus, all their Shape
Spangled with Eyes——

THE affembling of all the Angels of Heaven to the the folern Decree paffed upon Man, is represented in very lively Ideas. The Almighty is here described as remembring Mercy in the Midst of ludgment, and commanding Michael to deliver his Message in the mildest Terms, lest the Spirit of Man, which was already broken with the Sense of his Guilt and Misery, should fail before him.

At the sad Sentence rigorously urg'd, For I behold them softned, and with Tears Bewailing their Excess, all Terror bide.

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THE Conference of Adam and Eve is full of moving Sentiments. Upon their going abroad after the melancholy Night which they had paffed together, they discover the Lion and the Eagle purfuing each of them their Prey towards the Eastern Gates of Paradise. There is a double Beauty in this Incident, not only as it presents great and just Omens, which are always agreeable in Poetry, but as it expresses that Enmity which was now produced in the Animal Creation. The Poet, to flew the like Changes in Nature, as well as to gracehis Fable with a noble Prodigy, represents the Sun in This particular Incident has likewife an Eclipse. a fine Effect upon the Imagination of the Reader, in regard to what follows; for at the same time that the Sun is under an Eclipse, a bright Cloud descends in the Western Quarter of the Heavens filled with an Host of Angels, and more luminous than the Sun itself. The whole Theatre of Na ture is darkned, that this glorious Machine ma appear in all its Lustre and Magnificence.

Darkness ere Day's mid-course, and morning Light More orient in that Western Cloud that draws O'er the blue Firmament a radiant White, And slow descends, with something heav'nly fraught He err'd not, for by this the heav'nly Bands Down from a Sky of Jasper lighted now In Paradise, and on a Hill made halt; A glorious Apparition—

I need not observe how properly this Author who always suits his Parts to the Actors whom his introduces, has employed Michael in the Expulsion of our first Parents from Paradise. The Arch angel on this occasion neither appears in his proper Shape, nor in that familiar manner with which keepbael the sociable Spirit entertained the Father of Man

Mankind before the Fall. His Person, his Port. and Behaviour, are suitable to a Spirit of the highof Rank, and exquisitely described in the followng Passage.

Th' Archangel foon drew nigh. Not in his Shape Celestial, but as Man Clad to meet Man; over bis lucid Arms A military Vest of Purple flow'd Livelier than Meliboean, or the Grain Of Sarra, worn by Kings and Heroes old In time of Truce; Iris had dipt the Wooff; His starry Helm, unbuckled, shew'd him prime In Manhood where Youth ended; by his fide As in a glistring Zodiack bung the Sword, Satan's dire dread, and in his Hand the Spear. Adam bow'd low, he Kingly from his State Inclined not, but his coming thus declared,

EVE's Complaint upon hearing that she was to e removed from the Garden of Paradife, is wonderfully beautiful: The Sentiments are not only proper to the Subject, but have something in them Particularly foft and womanish.

Must I then leave thee, Paradise? Thus leave Thee, native Soil, these bappy Walks and Shades, Fit haunt of Gods? Where I had hope to spend Quiet, though fad, the respite of that Day That must be mortal to us both. O Flow'rs That never will in other Climate grow, My early Visitation, and my last At Even, which I bred up with tender Hand From the first opening Bud, and gave you Names; Who now shall rear you to the Sun, or rank Your Tribes, and Water from th' ambrofial Fount? Thee, lastly, nuptial Bowre, by me adorn'd With what to Sight or Smell was sweet; from thee How shall I part, and whither wander down VOL. V. Into

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her o Man Into a lower World, to this obscure And wild; bow hall we breathe in other Air Less pure, accustom'd to immortal Fruits?

ADAM's Speech abounds with Thoughts which are equally moving, but of a more masculine and elevated Turn. Nothing can be conceived more sublime and poetical than the following Passage in u.

This most afflicts me, that departing hence As from his Face I shall be hid, depriv'd His bleffed Count'nance; here I could frequent, With Worship, place by place where he wouch afel Prefence Divine, and to my Sons relate: On this Mount be appear'd, under this Tree Second visible, among these Pines his Voice I heard, here with him at this Fountain talk'd: So many grateful Altars I would rear Of graffy Turf, and pile up ev'ry Stone Of lustre from the Brook, in memory Or monument to Ages, and thereon Offer sweet-smelling Gums and Fruits and Flowers. In yonder nether World where shall I seek His bright Appearances, or Footsteps trace? For though I fled bim angry, yet recall'd To Life prolong'd and promised Race, I now Gladly behold though but his utmost Skirts Of Glory, and far off his Steps adore.

THE Angel afterwards leads Adam to the highest Mount of Paradise, and lays before him a whole Hemisphere, as a proper Stage for those Visions which were to be represented on it. I have before observed how the Plan of Milton's Poem is in maby Particulars greater than that of the Iliad or A. neid. Virgil's Hero, in the last of these Poems, is entertained with a Sight of all those who are todescend from him; but tho' that Episode is justly admired as one of the noblest Designs in the whole Anerd,

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Eneid, every one must allow that this of Milton is of a much higher nature. Adam's Vision is not

confined to any particular Tribe of Mankind, but extends to the whole Species.

In this great Review which Adam takes of all his Sons and Daughters, the first Objects he is pre-

fented with exhibit to him the Story of Cain and Abel, which is drawn together with much Closeness and Propriety of Expression. That Curiosity and natural Horror which arises in Adam at the fight of the first dying Man, is touched with great

Beauty.

But have I now seen Death? is this the way I must return to native Dust? O Sight Of Terror, foul and ugly to behold, Horrid to think, how berrible to feel!

THE second Vision sets before him the Image of Death in a great Variety of Appearances. The Angel, to give him a general Idea of those Effects which his Guilt had brought upon his Posterity, places before him a large Hospital, or Lazar-house, filled with Persons lying under all kinds of mortal Diseases. How finely has the Poet told us that the fick Persons languished under lingring and incurable Distempers, by an apt and judicious use of such imaginary Beings as those I mentioned in my last Saturday's Paper.

Dire was the toffing, deep the Groans, Despair Tended the Sick, bufy from Couch to Couch; And over them triumphant Death bis Dart Shook, but delay'd to strike, though oft invok'd With Vows, as their chief Good and final Hope.

THE Paffion which likewise rises in Adam on this Occasion, is very natural.

Sight so deform what Heart of Rock could long Dry-eyed behold? Adam could not, but wept,

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whole Eneidy Tho' not of Woman born; Compassion quell'd His best of Man, and gave bim up to Tears.

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THE Discourse between the Angel and Adam, which follows, abounds with noble Morals.

As there is nothing more delightful in Poetrythan a Contrast and Opposition of Incidents, the Author, after this melancholy Prospect of Death and Sickness, raises up a Scene of Mirth, Love, and Jollity. The secret Pleasure that steals into Adam's Heart as he is intent upon this Vision, is imagined with great Delicacy. I must not omit the Description of the loose Female Troop, who seduced the Sons of God, as they are called in Scripture.

For that fair Female Troop thou saw'st, that seem's Of Goddesses, so blithe, so smooth, so gay, Yet empty of all Good, wherein consists Woman's domestick Honour and chief Praise; Bred only and compleated to the taste Of lustful Appetence, to sing, to dance, To dress, and troule the Tongue, and roll the Eyes To these that sober Race of Men, whose Lives Religious titled them the Sons of God, Shall yield up all their Virtue, all their Faint Ignobly, to the Trains and to the Smiles Of those fair Atheists—

THE next Vision is of a quite contrary Nature, and filled with the Horrors of War. Adam at the Sight of it melts into Tears, and breaks out in that passionate Speech,

——O what are these
Death's Ministers, not Men, who thus deal Death
Inhumanly to Men, and multiply
Ten thousandfold the Sin of him who slew
His Brother: for of whom such Massacre
Make they but of their Brethren, Men of Men?
MIL.

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MILTO N, to keep up an agreeable Variety in his Visions, after having raised in the Mind of his Reader the several Ideas of Terror which are conformable to the Description of War, passes on to hole foster Images of Triumphs and Festivals, in hat Vition of Lewdness and Luxury which ushers in the Flood.

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As it is visible that the Poet had his Eve upon Ovid's Account of the universal Deluge, the Reader may observe with how much Judgment he has woided every thing that is redundant or puerile in he Latin Poet. We do not here see the Wolf swimming among the Sheep, nor any of those wanon Imaginations, which Seneca found fault with, s unbecoming the great Catastrophe of Nature. four Poet has imitated that Verse in which Ovid ells us that there was nothing but Sea, and that his Sea had no Shore to it, he has not fet the Thought in fuch a Light as to incur the Censure which Criticks have passed upon it. The latter Part of that Verse in Ovid is idle and superfluous. but just and beautiful in Milton.

Janque mare & tellus nullum discrimen habebant, Nil nisi pontus erat, de crant quoque littora ponto. Ovid

Sea cover'd Sea. Sea without Shore -

Milton.

In Milton the former Part of the Description does. ot forestall the latter. How much more great and olemn on this Occasion is that which follows in our English Poet,

-And in their Palaces Where Luxury late reign'd, Sea-Monsters whelp'd And Stabled -

han that in Ovid, where we are told that the Sea-Calves lay in those Places where the Goats were 5 3

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us'd to browze? The Reader may find several other parallel Passages in the Latin and English Description of the Deluge, wherein our Poet has visibly the Advantage. The Sky's being over-charged with Clouds, the descending of the Rains, the rising of the Seas, and the Appearance of the Rainbow, are such Descriptions as every one must take Notice of. The Circumstance relating to Paradise is so sincely imagined and suitable to the Opinions of many learned Authors, that I cannot forbear giving it a Place in this Paper.

Then shall this Mount
Of Paradise by might of Waves he mov'd
Out of his place, push'd by the horned Flood,
With all his Verdure spoil'd, and Trees adrist
Down the great River to the op'ning Gulf,
And there take root an Island salt and hare,
The Haunt of Seals and Orcs, and Sea-Mewsclang.

THE Transition which the Poet makes from the Vision of the Deluge, to the Concern it occasioned in Adam, is exquisitely graceful, and copied after Virgil, tho' the first Thought it introduces is rather in the Spirit of Ovid.

How didst thou grieve then, Adam, to behold The End of all thy Offspring, End so sad, Depopulation! thee another Flood Of Tears and Sorrow, a Flood thee also drown'd, And sunk thee as thy Sons; till gently rear'd By th' Angel, on thy Feet thou stoodst at last Tho' comfortless, as when a Father mourns His Children, all in view destroy'd at once.

I have been the more particular in my Quotations out of the eleventh Book of Paradise Lost, because it is not generally reckoned among the most shining Books of this Poem; for which Reasonthe Reader might be apt to overlook those many Passa.

ges

ges in it which deserve our Admiration. The eleventh and twelfth are indeed built upon that single Circumstance of the Removal of our first Parents out of Paradise; but tho' this is not in it self so great a Subject as that in most of the foregoing Books, it is extended and diversified with so many surprizing Incidents and pleasing Episodes, that these two last Books can by no means be looked upon as unequal Parts of this Divine Poem. I must surprise as driven out of Paradise, his Fall of Man would not have been compleat, and consequently his Action would have been impersect.

Nº 364. Monday, April 28.

Quadrigis petimus bene vivere.

Hor.

Confi-

Mr. SPECTATOR,

A Lady of my Acquaintance, for whom I have A ' too much Respect to be easy while she is doing an indifcreet Action, has given Occasion to this Trouble: She is a Widow, to whom the Indulgence of a tender Husband has entrusted the Management of a very great Fortune, and a Son about Sixteen, both which the is extremely fond of. The Boy has Parts of the middle Size, neither shining nor despicable, and has passed the common Exercises of his Years with tolerable Advantage; but is withal what you would call a forward Youth: By the Help of this last Qualification, which serves as a Varnish to all the rest, he is enabled to make the best Use of his Learning, and display it at full Length upon all Occations. Last Summer he distinguished himself two or three times very remarkably, by puzzling the Vicar before an Assembly of most of the Ladies in the Neighbourhood; and from such weighty

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Considerations as these, as it too often unfortu nately falls out, the Mother is become invincible persuaded that her Son is a great Scholar; and that to chain him down to the ordinary Methods of Education with others of his Age, would be to cramp his Faculties, and do an irreparable la

figury to his wonderful Capacity.

'I happened to visit at the House last Week, and missing the young Gentleman at the Tea-Table where he feldom fails to officiate, cou'd not up on fo extraordinary a Circumstance avoid enquiring after him. My Lady told me, he was gone out with her Woman, in order to make fome Preparations for their Equipage; for that the intended very speedily to carry him to travel. The · Oddness of the Expression shock'd me a little: however, I foon recovered my felf enough to let her know, that all I was willing to understand by it was, that she defigned this Summer to shew her Son his Estate in a distant County, in which he had never yet been: But the foon took Careto rob me of that agreeable Mistake, and let meinto the whole Affair. She enlarged upon young "Master's prodigious Improvements, and his comprehensive Knowledge of all Book-Learning; concluding that it was now high Time he should be made acquainted with Men and Things; that " the hadrefolv'd he should make the Tour of France and Italy, but could not bear to have him out of her Sight, and therefore intended to go along with

· him. I was going to rally her for so extravagant a Resolution, but found my self not in fit Humour to meddle with a Subject that demanded the molt foft and delicate Touch imaginable. I was afraid of dropping something that might seem to bear bard either upon the Son's Abilities, or the Mother's Diferetion; being sensible that in both these

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Cases, tho' supported with all the Powers of Reafon, I should, instead of gaining her Ladyship over to my Opinion, only expose my self to her Disesteem: I therefore immediately determined to refer the whole Matter to the SPECTATOR. WHEN I came to reflect at Night, as my Cuflom is, upon the Occurrences of the Day, I could not but believe that this Humour of carrying a Boy to travel in his Mother's Lap, and that upon Pretence of learning Men and Things, is a Case of an extraordinary nature, and carries on it a particular Stamp of Folly. I did not remember to have met with its parallel within the Compass of my Observation, tho' I could call to mind some not extremely unlike it: From hence my Thoughts took Occasion to ramble into the general Notion of travelling, as it is now made a Part of Education. Nothing is more frequent than to take a Lad from Grammar and Taw, and under the Tuition of some poor Scholar, who is willing to be banished for thirty Pounds a Year, and a little Victuals, fend him crying and faiveling into foreign Countries. Thus he spends his time as Children do at Puppet-Shows, and with much the same Advantage, in staring and gaping at an amazing Variety of strange things; trange indeed to one who is not prepared to comprehend the Reasons and Meaning of them; whilft heshould be laying the solid Foundations of Knowledge in his Mind, and furnishing it with just Rules to direct his future Progress in Life under some skilful Master of the Art of Instruction.

CAN there be a more aftonishing Thought in Nature, than to consider how Men should fall into so palpable a Mistake? It is a large Field, and may very well exercise a sprightly Genius; but I don't remember you have yet taken a Turn in it. I wish, Sir, you would make People understand,

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214 The SPECTATOR. Not

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that Travel is really the last Step to be taken in the Institution of Youth; and that to set out with

it, is to begin where they should end.

CERTAINLY the true End of visiting Foreige Parts, is to look into their Customs and Policies and observe in what Particulars they excel to come short of our own; to unlearn some od Peculiarities in our Manners, and wear off such awkward Stiffnesses and Affectations in our Be haviour, as may possibly have been contracted from constantly associating with one Nation of Men, by a more free, general, and mixed Contraction.

versation. But how can any of these Advanta ges be attained by one who is a mere Stranger to

the Customs and Policies of his native Country

and has not yet fixed in his Mind the first Print ciples of Manners and Behaviour? To endeavout it, is to build a gawdy Structure without an

Foundation; or, if I may be allow'd the Expre fion, to work a rich Embroidery upon a Col

web.

ANOTHER End of travelling, which deserved to be considered, is the Improving our Taste of the best Authors of Antiquity, by seeing the Plates where they lived, and of which they wrote to compare the natural Face of the Country with

the Descriptions they have given us, and observe how well the Picture agrees with the Origina This must certainly be a most charming Exercise.

This must certainly be a most charming Exercit
to the Mind that is rightly turned for it; beside
that it may in a good measure be made subserv

ent to Morality, if the Person is capable of drawing just Conclusions concerning the Uncertaint

of human things, from the ruinous Alteration

Time and Barbarity have brought upon so man Palaces, Cities, and whole Countries, which make the most illustrious Figures in History. An

this Hint may be not a little improved by exam

ning every Spot of Ground that we find celebrated as the Scene of some famous Action, or retaining any Footsteps of a Cato, Cicero, or Brutus, or some such great virtuous Man. A nearer View of any such Particular, the really little and trifling in it self, may serve the more powerfully to warm a generous Mind to an Emulation of their Virtues, and a greater Ardency of Ambition to imitate their bright Examples, if it comes duly temper'd and prepar'd for the Impression. But this I believe you'll hardly think those to be, who are so far from entring into the Sense and Spirit of the Antients, that they don't yet understand their Language with any Exactness.

But I have wander'd from my Purpose, which was only to desire you to save, if possible, a fond English Mother, and Mother's own Son, from being shewn a ridiculous Spectacle thro' the most polite Part of Europe. Pray tell them, that though to be Sea-sick, or jumbled in an outlandish Stage-Coach, may perhaps be healthful for the Constitution of the Body, yet it is apt to cause such a Dizines in young empty Heads, as too often lasts

their Life time.

I am, SIR,
Your most humble Servant,
Philip Homebred.

SIR.

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Was marry'd on Sunday last, and went peace'ably to bed'; but, to my surprize, was awaken'd the next morning by the Thunder of a Set
of Drums. These warlike Sounds (methinks)
are very improper in a Marriage Consort, and
give great offence; they seem to infinuate, that
the Joys of this State are short, and that Jars and
Discord soon ensue. I sear they have been omi-

nous to many Matches, and fometimes prove

a Prelude to a Battel in the Honey-Moon.
Nod from you may hush them; therefore pre

Sir, let them be filenced, that for the future non

but fost Airs may wher in the Morning of a Be dal-Night, which will be a Favour not only

those who come after, but to me, who can it

· fubscribe my felf,

Your most bumble

and most obedient Servant,

Robert Bridegroom

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Mr. SPECTATOR,

Am one of that fort of Women whom gayer Part of our Sex are apt to call a Prud But to flew them that I have very little regard their Raillery, I shall be glad to see them all The Amorous Widow, or the Wanton Wife, whi is to be adled, for the Benefit of Mrs. Port on Monday the 28th Instant. I affure you lo , laugh at an Amorous Widow, or Wanton Wi with as little Temptation to imitate them, as could at any other vicious Character. Mrs. Pe ter obliged me so very much in the exquisite Sen fhe feemed to have of the honourable Sentimen and noble Paffions in the Character of Hermion that I shall appear in her behalf at a Comed tho' I have no great relish for any Entertainmen where the Mirth is not season'd with a certain verity, which ought to recommend it to Peop who pretend to keep Reason and Authority of all their Actions.

I am SIR,

Your frequent Reader,

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Tuesday, April 29.

Vere magis, quia vere calor redit ossibus -

Virg

THE Author of the Menagiana acquaints us, that discoursing one day with several Ladies of Quality about the Essects of the Month of May, which insuses a kindly Warmth into the Earth, and Il its Inhabitants; the Marchioness of S——, who as one of the Company, told him, That though he would promise to be chaste in every Month besides, he could not engage for herself in May. As the beginning therefore of this Month is now very near, design this Paper for a Caveat to the Fair Sex, and whish it before April is quite out, that if any of tem should be caught tripping, they may not present they had not timely Notice.

lam induced to this, being persuaded the aboveentioned Observation is as well calculated for a Climate as for that of France, and that some sour British Ladies are of the same Constitution

ith the French Marchioness.

I shall leave it among Physicians to determine hat may be the Cause of such an anniversary Inination; whether or no it is that the Spirits after wing been as it were frozen and congealed by Vinter, are now turned loose, and set a rambling; that the gay Prospects of Fields and Meadows, th the Courtship of the Birds in every Bush, naally unbend the Mind, and soften it to Pleasure; that, as some have imagined, a Woman is ompted by a kind of Instinct to throw herself on Bed of Flowers, and not to let those beautiful ouches which Nature has provided lie useless. owever it be, the Effects of this Month on the wer Part of the Sex, who act without Disguise, every visible. It is at this time that we see the VOL. V. young

young Wenches in a Country Parish dancing round a May-Pole, which one of our learned Antiquaries supposes to be a Relique of a certain Pagan Wor.

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ship that I do not think fit to mention.

IT is likewise on the first Day of this Month that we see the ruddy Milk-Maid exerting her self in a most sprightly manner under a Pyramid of Silver-Tankards, and, like the Virgin Tarpeia, oppresid by the costly Ornaments which her Benefactors lay upon her.

I need not mention the Ceremony of the Green Gown, which is also peculiar to this gay Season.

THE same periodical Love-Fit spreads through the whole Sex, as Mr. Dryden well observes in his Description of this merry Month:

For thee, sweet Month, the Groves green Liveries wear.

If not the first, the fairest of the Year; For thee the Graces lead the dancing Hours, And Nature's ready Pencil paints the Flow'rs. The sprightly May commands our Youth to keep The Vigils of her Night, and breaks their Sleep; Each gentle Breast with kindly Warmth she moves, Inspires new Flames, revives extinguish'à Loves.

ACCORDINGLY among the Works of the great Masters in Painting, who have drawn this genial Season of the Year, we often observe Cupids confused with Zephyrs flying up and down promiscuously in several Parts of the Picture. I cannot but add from my own Experience, that about this Time of the Year Love-Letters come up to me in great Numbers from all Quarters of the Nation.

I receiv'd an Epistle in particular by the last Poll from a Yorkshire Gentleman, who makes heavy Complaints of one Zelinda, whom it feems he has courted unsuccessfully these three Years pall He tells me that he defigus to try her this May, and

if he does not carry his Point, he will never think

HAVING thus fairly admonished the female Sex. and laid before them the Dangers they are exposed to in this critical Month, I shall in the next place lay down some Rules and Directions for their better avoiding those Calentures which are so frequent in this Season.

In the first place, I would advise them never to venture abroad in the Fields, but in the Company of a Parent, a Guardian, or some other sober difcreet Person. I have before shewn how apt they are to trip in a flow'ry Meadow, and shall further observe to them, that Proserpine was out a Maying, when she met with that fatal Adventure to which Milton alludes, when he mentions

That fair Field Of Enna, where Proferpine gathering Flowers, Her self, a fairer Flower, by gloomy Dis Was gather'd-

SINCE I am got into Quotations, I shall conclude this Head with Virgil's Advice to young People, while they are gathering wild Strawberries and Nosegays, that they should have a care of the Snake in the Grafs.

In the fecond place, I cannot but approve those Prescriptions, which our astrological Physicians give in their Almanacks for this Month; such as are a spare and simple Diet, with the moderate Use of

Phlebotomy.

UNDER this Head of Abstinence I shall also advise my fair Readers to be in a particular manner careful how they meddle with Romances, Chocolate, Novels, and the like Inflamers, which I look upon as very dangerous to be made use of during this great Carnival of Nature.

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As I have often declared, that I have nothing more at Heart than the Honour of my dear Country-Women, I would beg them to confider, whenever their Resolutions begin to fail them that there are but one and thirty Days of this soft Season, and that if they can but weather out this one Month, the rest of the Year will be easy to them. As for that part of the fair Sex who stay in Town, I would advise them to be particularly cautious how they give themselves up to their most innocent Entertainments. If they cannot forbear the Play-house I would recommend Tragedy to them, rather than Comedy; and should think the Puppet-show much safer for them than the Opera all the while the Sur is in Gemini.

THE Reader will observe, that this Paper is written for the Use of those Ladies who think it worth while to war against Nature in the Cause of Honour. As for that abandon'd Crew, who do not think Virtue worth contending for, but give up their Reputation at the first Summons, such Warnings and Premonitions are thrown away upon them A Prostitute is the same easy Creature in all Months of the Year, and makes no Difference between May and December.

Nº 366. Wednesday, April 30.

Pone me pigris ubi nulla campis Arbor æstiva recreatur aura, Dulce ridentem Lalagen amabo, Dulce loquentem.

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THERE are such wild Inconsistencies in the Thoughts of a Man in Love, that I have of ten reflected there can be no Reason for allowing him more Liberty than others possessed with Frenzy, but that his Distemper has no Malevolence in it to any Mortal. That Devotion to his Mistress kindles

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kindles in his Mind a general Tenderness, which exerts it self towards every Object as well as his Fair-one. When this Passion is represented by Writers, it is common with them to endeavour at certain Quaintnesses and Turns of Imagination, which are apparently the Work of a Mind at Ease; but the Men of true Taste can easily distinguish the Exertion of a Mind which overflows with tender Sentiments, and the Labour of one which is only describing Distress. In Performances of this kind, the most absurd of all things is to be witty; every Sentiment must grow out of the Occasion, and be suitable to the Circumstances of the Character. Where this Rule is transgressed, the humble Servant, in all the fine Things he fays, is but hewing his Mistress how well he can dress, instead of faying how well he loves. Lace and Drapery is as much a Man, as Wit and Turn is Passion.

Mr. SPECTATOR,

THE following Verses are a Translation of ' a Lapland Love-song, which I met with in Scheffer's History of that Country. I was agreeably surprized to find a Spirit of Tenderness and Poetry in a Region which I never suspected for Delicacy. In hotter Climates, tho' altogether uncivilized, I had not wonder'd if I had found some sweet wild Notes among the Natives, where they live in Groves of Oranges, and hear the Melody of Birds about them: But a Lapland Lyric, breathing Sentiments of Love and Poetry, not unworthy old Greece or Rome; a regular Ode from a Climate pinched with Frost, and cursed with Darkness so great a Part of the Year; where tis amazing that the poor Natives should get Food, or be tempted to propagate their Species: this, I confess, seem'd a greater Miracle to me, than

222 The SPECTATOR. No 16

the famous Stories of their Drums, their Winds

and Inchantments.

I am the bolder in commending this Northern Song, because I have faithfully kept to the Senti

ments, without adding or diminishing; and pretend to no greater Praise from my Translation

than they who smooth and clean the Furs of tha Country which have suffered by Carriage. The

Numbers in the Original are as loofe and unequal, as those in which the British Ladies sport

their Pindaricks; and perhaps the fairest of them

might not think it a disagreeable Present from a Lover: But I have ventured to bind it in stricter

Measures, as being more proper for our Tongue though perhaps wilder Graces may better suit the

Genius of the Laponian Language.

'IT will be necessary to imagine, that the Author of this Song, not having the Liberty of vifiting his Mistress at her Father's House, was in

hopes of spying her at a distance in the Fields.

I.

T HOU rifing Sun, whose gladsome Ray Invites my Fair to rural Play, Dispel the Mist, and clear the Skies, And bring my Octa to my Eyes.

II.

Oh! were I sure my Dear to view, I'd climb that Pine-tree's topmost Bough, Alost in Air that quivering plays, And round and round for ever gaze.

III.

My Orra Moor, where art thou laid? What Wood conceals my sleeping Maid? Fast by the Roots enrag'd I'll tear The Trees that hide my promis'd Fair.

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IV.

Oh! I cou'd ride the Clouds and Skies, Or on the Raven's Pinions rife: Te Storks, ye Swans, a moment stay, And waft a Lover on his way.

Nº 366.

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V

My Bliss too long my Bride denies, Apace the wasting Summer slies: Or yet the wintry Blasts I fear, Not Storms or Night shall keep me here.

VI.

What may for Strength with Steel compare?
Oh! Love has Fetters stronger far:
By Bolts of Steel are Limbs confin'd,
But cruel Love enchains the Mind.

VII.

No longer then perplex thy Breast, When Thoughts torment, the first are best; 'Tis mad to go, 'tis Death to stay, Away to Orra, haste away.

Mr. SPECTATOR,

April the 10th.

IAM one of those despicable Creatures called

I AM one of those despicable Creatures called 'a Chamber-Maid, and have lived with a Miltes for some time, whom I love as my Life, which has made my Duty and Pleasure inseparable. My greatest Delight has been in being employ'd about her Person; and indeed she is very seldom out of Humour for a Woman of her Quality: But here lies my Complaint, Sir; To bear with me is all the Encouragement she is bleased to bestow upon me; for she gives her cast-off Clothes from me to others: some she is bleased to bestow in the House to those that neither wants nor wears them, and some to Hangars-on, that frequents the House daily, who comes tressed out in them. This, Sir, is a very mortifying

Your Admirer, and bumble Servant,

Constantia Comb-brusti.

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Juv.

I beg that you would put it in a better Dress' and let it come abroad, that my Mistress, who is an Admirer of your Speculations, may see it.

for I am fully resolved to follow your Counsel

N° 367. Thursday, May 1.

who am

-Perituræ parcite charta.

I Have often pleas'd my felf with confidering the two kinds of Benefits which accrue to the Publick from these my Speculations, and which, were

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no speak after the manner of Logicians, I would istinguish into the Material and the Formal. By he latter I understand those Advantages which my keaders receive, as their Minds are either improsed or delighted by these my daily Labours; but aving already several times descanted on my Enlesvours in this Light, I shall at present wholly conine my self to the Consideration of the former. By he Word Material I mean those Benefits which rise to the Publick from these my Speculations, as hey consume a considerable quantity of our Paper-Manusacture, employ our Artisans in Printing, and and Business for great Numbers of indigent Per-

Our Paper-Manufacture takes into it several tean Materials which could be put to no other set, and affords Work for several Hands in the ollecting of them, which are incapable of any ther Employment. Those poor Retailers, whom the set is busy in every Street, deliver in their resective Gleanings to the Merchant. The Merchant carries them in Loads to the Paper-Mill, where they pass thro' a fresh Set of Hands, and give life to another Trade. Those who have Mills on their Estates, by this means considerably raise their sents, and the whole Nation is in a great measure imply'd with a Manusacture, for which formerly se was obliged to her Neighbours.

The Materials are no sooner wrought into Path, but they are distributed among the Presses, where my again set innumerable Artists at work, and surish Business to another Mystery. From hence, acordingly as they are stain'd with News or Policks, they sty thro' the Town in Post-Men, Post-Bys, Daily-Courants, Reviews, Medleys, and Exminers. Men, Women, and Children contend sho shall be the first Bearers of them, and get skir daily Sustenance by spreading them. In short,

when

when I trace in my Mind a Bundle of Rags to Quire of Spectators, I find so many Handsemplo in every Step they take thro' their whole Progre that while I am writing a Spectator, I fancy i

felf providing Bread for a Multitude.

IF I do not take care to obviate some of my w ty Readers, they will be apt to tell me, that my Pap after it is thus printed and publish'd, is still benefi al to the Publick on several Occasions. I must co fess I have lighted my Pipe with my own Wor for this twelve-month past: My Landlady of fends up her little Daughter to defire some of old Spectators, and has frequently told me, that Paper they are printed on is the best in the Wo to wrap Spice in. They likewise make a go Foundation for a Mutton-pye, as I have moreth once experienced, and were very much fought last Christmas by the whole Neighbourhood.

IT is pleasant enough to consider the Changest a Linen Fragment undergoes, by paffing thro' leveral Hands above-mentioned. The finest Pie of Holland, when worn to Tatters, affumean Whiteness more beautiful than their first, and ten return in the shape of Letters to their nat Country. A Lady's Shift may be metamorphol into Billet deux, and come into her possession a cond time. A Beau may peruse his Cravat after is worn out, with greater Pleasure and Advanta than ever he did in a Glass. In a word, a Pie of Cloth, after having officiated for some Years a Towel, or a Napkin, may by this means be t fed from a Dunghill, and become the most val ble Piece of Furniture in a Prince's Cabinet.

THE politest Nations of Europe have endeavou to vie with one another for the Reputation of finest Printing: Absolute Governments, as well Republicks, have encouraged an Art which fee to be the noblest and most beneficial that was e

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ented among the Sons of Men. The Present ng of France, in his Pursuits after Glory, has parplarly distinguished himself by the promoting of suseful Art, insomuch that several Books have en printed in the Louvre at his own Expence, on which he fets fo great a value, that he confis them as the noblest Presents he can make to reign Princes and Ambassadors. If we look inthe Commonwealths of Holland and Venice, we all find that in this Particular they have made emselves the Envy of the greatest Monarchies. kevir and Aldus are more frequently mention'd an any Pensioner of the one or Doge of the other. THE several Presses which are now in England, d the great Encouragement which has been given Learning for some years last past, has made our n Nation as glorious upon this account, as for late Triumphs and Conquests. The new Edion which is given us of Cafar's Commentaries. s already been taken notice of inforeign Gazettes. disa Work that does honour to the English Preis. is no wonder that an Edition should be very cora, which has passed thro' the Hands of one of most accurate, learned, and judicious Writers s Age has produced. The Beauty of the Paper, the Character, and of the several Cuts with which snoble Work is illustrated, makes it the finest ook that I have ever seen; and is a true Instance the English Genius, which, tho' it does not come this into any Art, generally carries it to greater leights than any other Country in the World. n particularly glad that this Author comes from British Printing-house in so great a Magnificence, the is the first who has given us any tolerable Acount of our Country.

My illiterate Readers, if any such there are, will esurprized to hear me talk of Learning as the slory of a Nation, and of Printing as an Art that

gains

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gains a Reputation to a People among whom flourishes. When Mens Thoughts are taken u with Avarice and Ambition, they cannot look up on any thing as great or valuable, which does no bring with it an extraordinary Power or Interest the Person who is concerned in it. But as I sha never sink this Paper so far as to engage with Gott and Vandals, I shall only regard such kind of Resoners with that Pity which is due to so deplorable a Degree of Stupidity and Ignorance.

N° 368.

Friday, May 2.

Nos decebat

Lugere ubi esset aliquis in lucem editus
Humanæ vitæ varia reputantes mala;
At qui labores morte finisset graves
Omnes amicos laude & lætitia exequi.

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A S the Spectator is in a kind a Paper of New from the natural World, as others are from the busy and politick Part of Mankind, I shall translate the following Letter written to an Eminer French Gentleman in this Town from Paris, which gives us the Exit of an Heroine who is a Patter of Patience and Generosity.

SIR, Paris, April 18. 171

IT is so many Years since you lest your native Country, that I am to tell you the Character

ters of your nearest Relations as much as if you were an utter Stranger to them. The Occasion

of this is to give you an account of the Death

Madam de Villacerfe, whose Departure out of this Life I know not whether a Man of your Ph losophy will call unfortunate or not, since it wa

attended with fome Circumstances as much tob

defired as to be lamented. She was her whol

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Life happy in an uninterrupted Health, and was always honoured for an Evenness of Temper and Greatness of Mind. On the 10th instant that Lady was taken with an Indisposition which confined her to her Chamber, but was fuch as was too light to make her take a fick Bed, and yet too grievous to admit of any Satisfaction in being out of it. It is notoriously known, that some Years ago Monsieur Festeau, one of the most considerible Surgeons in Paris, was desperately in Love with this Lady: Her Quality placed her above any Application to her on the Account of his Pafsion; but as a Woman always has some regard to the Person whom she believes to be her real Admirer, she now took it in her Head (upon Advice of her Physicians to lose some of her Blood) to fend for Monsieur Festeau on that occasion. I happened to be there at that time, and my near Relation gave me the Privilege to be present. As soon as her Arm was stripped bare, and he began to press it in order to raise the Vein, his Colour changed, and I observed him seized with a sudden Tremor, which made me take the liberty to speak of it to my Cousin with some Apprehension: Shefmiled, and faid she knew Mr. Festeau had 10 Inclination to do her injury. He seemed to recover himself, and smiling also, proceeded in his Work. Immediately after the Operation he cridout, that he was the most unfortunate of all Men, for that he had opened an Artery instead of a Vein. It is as impossible to express the Artist's Distraction as the Patient's Composure. I will not dwell on little Circumstances, but go on to inform you, that within three Days time it was thought necessary to take off her Arm. She was fo far from using Festeau as it would be natural to one of a lower Spirit to treat him, that she would not let him be absent from any Consulta-Vol. V.

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"have hastened my Entrance into a happy Immore tality. This is my Sense of this Accident; but the World in which you live may have Thought

of it to your disadvantage, I have therefore take Care to provide for you in my Will, and have placed you above what you have to sear from the

" Ill-Nature."

While this excellent Woman spoke the Words Festeau looked as if he received a Con demnation to die instead of a Pension for his List Madam de Villacerse lived till Eight of the Clock the control of the

the next Night; and tho' she must have laboure under the most exquisite Torments, she possessed her Mind with so wonderful a Patience, that on

may rather say she ceased to breathe than she died at that hour. You who had not the Happiness to be personally known to this Lady, have nothing but to rejoice in the Honour you had of being related to so great Merit; but we who have lost her Conversation, cannot so easily resign our own Happiness by Reslection upon hers.

I am, SIR, Your affectionate Kinsman, and most obedient bumble Servant,

Paul Regnaud.

There hardly can be a greater Instance of an leroick Mind, than the unprejudiced Manner in which this Lady weighed this Missfortune. The gard of Life it self could not make her overtook the Contrition of the unhappy Man, whose more than ordinary Concern for her was all his suit. It would certainly be of singular Use to uman Society to have an exact Account of this ady's ordinary Conduct, which was crowned by suncommon Magnanimity. Such Greatness was not to be acquired in her last Article, nor is it to edoubted but it was a constant practice of all that spraise-worthy, which made her capable of beholding Death, not as the Dissolution, but Consummation of her Life.

№ 369.

Saturday, May 3.

Segnius irritant animos demissa per aures Quam qua sunt oculis subjecta fidelibus -

Hor.

MILTON, after having represented in Vision the History of Mankind to the first great Peiod of Nature, dispatches the remaining part of it
Narration. He has devised a very handsome Reafon

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fon for the Angel's proceeding with Adam after this manner; though doubtless the true Reason wasthe Difficulty which the Poet would have found to have shadowed out so mixed and complicated a Story in visible Objects. I could wish, however, that the Author had done it, whatever Pains it might have cost him. To give my Opinion freely, I think that the exhibiting part of the History of Mankind in Vision, and part in Narrative, is as if an History. Painter should put in Colours one half of his Subject, and write down the remaining part of it. If Milton's Poem flags any where, it is in this Narration, where in some places the Author has been so attentive to his Divinity, that he has neglected his Poetry. The Narration, however, rifes very happily on several Occasions, where the Subject is capable of Poetical Ornaments, as particularly in the Confusion which he describes among the Builders of Babel, and in his short Sketch of the Plagueson The Storm of Hail and Fire, with the Darkness that overspread the Land for three Days, are described with great Strength. The beautiful Passage which follows, is raised upon noble Hints in Scripture:

THE River-Dragon is an Allusion to the Crocodile, which inhabits the Nile, from whence Egypt derives her Plenty. This Allusion is taken from that hat sublime Passage in Ezekiel; Thus saith the Lord God, behold I am against thee, Pharaoh King of Egypt, the great Dragon that lieth in the midst of his rivers, which hath said, my River is mine own, and I have made it for my self. Milton has given us another very noble and poetical Image in the same Description, which is copied almost Word for Word out of the History of Moses.

All night he will pursue, but his approach
Darkness defends between till morning Watch;
Then through the fiery Pillar and the Cloud
God looking forth, will trouble all his Host,
And craze their Chariot-Wheels: when by command

Moses once more his potent Rod extends Over the Sea; the Sea his Rod obeys; On their embattelled Ranks the Waves return And overwhelm their War

As the principal Design of this Episode was to give Adam an Idea of the Holy Person, who was to reinstate human Nature in that Happiness and Persection from which it had fallen, the Poet confineshimself to the Line of Abraham, from whence the Messiah was to descend. The Angel is described as seeing the Patriarch actually travelling towards the Land of Promise, which gives a particular Liveliness to this part of the Narration.

I see bim, but thou canst not, with what Faith He leaves his Gods, his Friends, his native Soil Ur of Chaldwa, passing now the Ford To Haran, after him a cumbrous Train of Herds and Flocks, and numerous Servitude; Not wandring Poor, but trusting all his Wealth With God, who call'd him, in a Land unknown. Canaan he now attains, I see his Tents Pitch'd about Sechem, and the neighouring Plain

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gypt rom that Of Morch, there by Promise he receives
Gist to his Progeny of all that Land,
From Hamath Northward to the Desart South,
(Things by their Names I call, though yet unnamed.)

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As Virgil's Vision in the sixth Æneid probable gave Milton the Hint of this whole Episode, the last Line is a Translation of that Verse, where Anchise mentions the Names of Places, which they were to bear hereafter.

Hæt tum nomina er unt, nunc sunt sine nomine ter

THE Poet has very finely represented the Joyand Gladness of Heart which rises in Adam upon his Discovery of the Messiah. As he sees his Da at a distance through Types and Shadows, he re joices in it; but when he finds the Redemption of Man compleated, and Paradise again renewed, he breaks forth in Rapture and Transport;

O Goodness infinite, Goodness immense! That all this Good of Evil shall produce, &c.

I have hinted in my fixth Paper on Milton, thata Heroick Poem, according to the Opinion of the bell Criticks, ought to end happily, and leave the Mint of the Reader, after having conducted it through many Doubts and Fears, Sorrows and Disquie todes, in a State of Tranquillity and Satisfaction Milton's Fable, which had so many other Qualifications to recommend it, was deficient in this Particular. It is here therefore, that the Poet has shewn a most exquisite Judgment, as well as the finest Invention, by finding out a Method to supply this natural Defect in his Subject. Accordingly he leave the Adversary of Mankind, in the last View which he gives us of him, under the lowest State of Mortification and Disappointment. We see him chewing

ing Ashes, grovelling in the Dust, and loaden with supernumerary Pains and Torments. On the contrary, our two first Parents are comforted by Dreams and Visions, cheared with Promises of Salvation, and, in a manner, raised to a greater Happiness than that which they had forfeited: In short, Satan is represented miserable in the Height of his Triumphs, and Adam triumphant in the Height of Misery.

MILTO N's Poem ends very nobly. The last Speeches of Adam and the Arch-Angel are full of Moral and Instructive Sentiments. The Sleep that sell upon Eve, and the Effects it had in quieting the Disorders of her Mind, produce the same kind of Consolation in the Reader, who cannot peruse the last beautiful Speech which is ascribed to the Mother of Mankind, without ascret Pleasure and Satisfaction.

Whence thou return'ft, and whither went'ft, I know:

For God is also in Sleep, and Dreams advise, Which he hath sent propitious, some great Good Presaging, since with Sorrow and Heart's Distress Wearied I fell asleep: but now lead on; In me is no delay: with thee to go, Is to stay here; without thee here to stay, Is to go hence unwilling; thou to me Art all things under Heav'n, all places thou Who for my wilful Crime art banish'd hence. This farther Consolation yet secure I carry hence; though all by me is lost, Such Favour, I unworthy, am vouchsaf'd, By me the promis'd Seed shall all restore.

THE following Lines, which conclude the Poem, rise in a most glorious Blaze of Poetical Images and Expressions.

HEL10DORUS in his Æthiopicks acquaints us, that the Motion of the Gods differs from that

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of Mortals, as the former do not stir their Feet nor proceed Step by Step, but flide o'er the Sur face of the Earth by an uniform Swimming of the whole Body. The Reader may observe with how poetical a Description Milton has attributed the same kind of Motion to the Angels who were to tak possession of Paradise.

So spake our Mother Eve, and Adam heard Well-pleas'd, but answer'd not; for now too nigh Th' Archangel stood, and from the other Hill To their fix'd Station, all in bright Array The Cherubim descended; on the ground Gliding meteorous, as evining Mist Ris'n from a River, o'er the Marish glides, And gathers ground fast at the Lab'rer's Heel Homeward returning. High in Front advanc'd The brandish'd Sword of God before them blaz'd Fierce as a Comet.

THE Author helped his Invention in the following lowing Paffage, by reflecting on the Behaviour of the Angel, who, in Holy Writ, has the Conduct of Lot and his Family. The Circumstances drawn from that Relation are very gracefully made used on this Occasion.

In either Hand the hastning Angel caught Our lingring Parents, and to th' Eastern Gate Led them direct; and down the Cliff as fast To the subjected Plain; then disappear'd. They looking back, &c.

THE Scene which our first Parents are surprize with, upon their looking back on Paradife, won derfully strikes the Reader's Imagination, as no thing can be more natural than the Tears they she on that Occasion.

They looking back, all th' Eastern side beheld Of Paradise, so late their happy Seat, Wav

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Wav'd over by that flaming Brand, the Gate
With dreadful Faces throng'd and fiery Arms:
Some natural Tears they dropp'd, but wiped them
Soon;

The World was all before them, where to chuse their Place of Rest, and Providence their Guide.

IF I might presume to offer at the smallest Aleration in this divine Work, I should think the hem would end better with the Passage here quoed, than with the two Verses which follow:

They hand in hand with wandering Steps and slow,
Through Eden took their solitary Way.

THE SE two Verses, tho' they have their Beauy, fall very much below the foregoing Passage, and enew in the Mind of the Reader that Anguish which was pretty well laid by that Consideration,

The World was all before them, where to chuse Their Place of Rest, and Providence their Guide.

THE Number of Books in Paradise Lost is equal to those of the Æneid. Our Author in his first dition had divided his Poem into ten Books, but serwards broke the seventh and the eleventh each of them into two different Books, by the help of some small Addition. This second Division was nade with great Judgment, as any one may see tho will be at the Pains of examining it. It was not done for the sake of such a chimerical Beautas that of resembling Virgil in this Particular, at for the more just and regular Disposition of his great Work.

THOSE who have read Bossu, and many of the sticks who have written fince his Time, will not adon me if I do not find out the particular Model which is inculcated in Paradise Lost. Tho' I may no means think, with the last-mentioned reach Author, that an Epick Writer first of all

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Nº 369

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pitches upon a certain Moral, as the Ground-work and Foundation of his Poem, and afterwards find out a Story to it: I am, however, of opinion, the no just heroick Poem ever was, or can be made from whence one great Moral may not be deduced. That which reigns in Milton, is the most uni versal and most useful that can be imagined; it is in short this, That Obedience to the Will of God make Men bappy, and that Disobedience makes them mi This is visibly the Moral of the principal Serable. Fable which turns upon Adam and Eve, who continued in Paradise, while they kept the Command that was given them, and were driven out of ita foon as they had transgressed. This is likewise the Moral of the principal Episode, which shews us how an innumerable Multitude of Angels fell from their State of Bliss, and were cast into Hell, upon their Disobedience. Besides this great Moral, which may be looked upon as the Soul of the Fable, there are an Infinity of Under-morals which are to be drawn from the feveral Parts of the Poem, and which makes this Work more useful and instruct ive than any other Poem in any Language.

Those who have criticized on the Odyssey, the Iliad, and Æneid, have taken a great deal of pains to fix the Number of Months or Days contained in the Action of each of those Poems. If any one thinks it worth his while to examine this particular in Milton, he will find that from Adam's first Appearance in the fourth Book, to his Expulsion from Paradise in the twelfth, the Author reckons ten Days. As for that part of the Action which is described in the three first Books, as it does not pass within the Regions of Nature, I have before observed that it is not subject to any Calculations of

Time.
I have now finished my Observations on a Work
which does an Honour to the English Nation. I
have

ave taken a general View of it under those four Heads, the Fable, the Characters, the Sentiments, and the Language, and made each of them the Subed of a particular Paper. I have in the next place poken of the Censures which our Author may incur under each of these Heads, which I have confined to two Papers, though I might have enlarged he Number, if I had been disposed to dwell on so ingrateful a Subject. I believe, however, that the leverest Reader will not find any little Fault in hepick Poetry, which this Author has fallen into. that does not come under one of those Heads among which I have distributed his several Blemishs. After having thus treated at large of Paradife Loft, I could not think it sufficient to have celebrated this Poem in the whole, without descending to particulars. I have therefore bestowed a Paper upon each Book, and endeavoured not only to prove that the Poem is beautiful in general, but to point out its particular Beauties, and to determine wherein they confist. I have endeavoured to shew how ome Passages are beautiful by being sublime, others by being fost, others by being natural; which of hem are recommended by the Passion, which by he Moral, which by the Sentiment, and which by the Expression. I have likewise endeavoured to hew how the Genius of the Poet shines by a hapy Invention, a distant Allusion, or a judicious Imitation; how he has copied or improved Homer or Virgil, and raised his own Imaginations by the Use which he has made of several poetical Passages in Scripture. I might have inserted also seveal Passages of Tasso, which our Author has imilated; but as I do not look upon Tasso to be a fufficient Voucher, I would not perplex my Reader with fuch Quotations, as might do more Honour to the Italian than the English Poet. In short, I have endeavoured to particularize those innumera-

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ble kinds of Beauty, which it would be tedious to recapitulate, but which are effential to Poetry, and which may be met with in the Works of this gree Author. Had I thought at my first engaging in the Defign, that it would have led me to so great length, I believe I should never have entered upon it; but the kind Reception which it has met with among those whose Judgments I have a value for as well as the uncommon Demands which me Book seller tells me have been made for these particular Discourses, give me no Reason to reper of the Pains I have been at in composing them.

Nº 370.

Monday, May 5.

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Totus mundus agit Histrionem.

MANY of my fair Readers, as well as ver gay and well-received Perfons of the other Sex, are extremely perplexed at the Latin Senter ces at the Head of my Speculations; I do not know whether I ought not to indulge them with Tran lations of each of them: However, I have to-da taken down from the Top of the Stage in Drury Lane a bit of Latin which often flands in the View, and fignifies that the whole World acts the Player. It is certain that if we look all round u and behold the different Employments of Manking you hardly fee one who is not, as the Player is, i an affumed Character. The Lawyer, who is veh ment and loud in a Cause wherein he knows h has not the Truth of the Question on his side, is Player as to the personated Part, but incomparable meaner than he as to the Prostitution of himself so Hire; because the Pleader's Falshood introduce Injustice, the Player feigns for no other end but divert or instruct you. The Divine, whose Pass ons transport him to say any thing with any View but promoting the Interests of true Piety and Re ligion

igion, is a Player with a still greater Imputation Guilt, in proportion to his depreciating a Chaafter more facred. Confider all the different Purhits and Employments of Men, and you will find alf their Actions tend to nothing else but Disguise nd Imposture; and all that is done which proceeds ot from a Man's very felf, is the Action of a Playr. For this Reason it is that I make so frequent mention of the Stage: It is, with me, a matter of he highest Consideration what Parts are well or ill erformed, what Passions or Sentiments are induled or cultivated, and consequently what Manners nd Customs are transfused from the Stage to the World, which reciprocally imitate each other. As he Writers of Epick Poems introduce shadowy Persons, and represent Vices and Virtues under the Characters of Men and Women; so I, who am a SPECTATOR in the World, may perhaps someimes make use of the Names of the Actors on the tage to represent or admonish those who trans-& Affairs in the World. When I am commendig Wilks for representing the Tenderness of a Husand and a Father in Mackbeth, the Contrition of reformed Prodigal in Harry the fourth, the wining Emptiness of a young Man of Good-nature nd Wealth in the Trip to the Jubilee, the Officiwhiles of an artful Servant in the Fox: when I his celebrate Wilks, I talk to all the World who te engaged in any of those Circumstances. If I were to speak of Merit neglected, misapplied, or hilunderstood, might not I say Escourt has a great apacity? But it is not the Interest of others who ear a Figure on the Stage that his Talents were Inderstood; it is their Business to impose upon him that cannot become him, or keep out of his Hands by thing in which he would shine. Were one to ale a Suspicion of himself in a Man who passes pon the World for a fine Thing, in order to VOL. V.

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alarm him, one might fay, if Lord Foppington wer not on the Stage, (Cibber acts the falle Pretension to a genteel Behaviour so very just) he would hav in the generality of Mankind more that would a mire than deride him. When we come to Charac ters directly comical, it is not to be imagined wha Effect a well regulated Stage would have upo Mens Manners. The Craft of an Ufurer, the Al furdity of a rich Fool, the awkward Roughness a Fellow of half Courage, the ungraceful Mirth of a Creature of half Wit, might be for ever put out countenance by proper Parts for Dogget. Fohns by acting Corbacchio the other Night, must havegi en all who saw him a thorough Detestation of age Avarice. The Petulancy of a peevish old Fellow who loves and hates he knows not why, is ve excellently performed by the ingenious Mr. Will am Penkethman in the Fop's Fortune; where, int Character of Don Cholerick Snap Shorto de Tefty, answers no Questions but to those whom he like and wants no Account of any thing from thosel approves. Mr. Penkethman is also Master of asm ny Faces in the Dumb-scene, as can be expede from a Man in the Circumstances of being read to perish out of Fear and Hunger: He wonder throughout the whole Scene very masterly, with out neglecting his Victuals. If it be, as I ha heard it sometimes mentioned, a great Qualific tion for the World to follow Business and Ple fure too, what is it in the ingenious Mr. Penket man to represent a Sense of Pleasure and Pain the same time; as you may see him do this Eve ing?

As it is certain that a Stage ought to be whole suppressed, or judiciously encouraged, while the is one in the Nation, Men turned for regular Ple sure cannot employ their Thoughts more useful for the Diversion of Mankind, than by convincing

hem that it is in themselves to raise this Entertainment to the greatest Height. It would be a great Improvement, as well as Embellishment to the Theare, if Dancing were more regarded, and taught to all the Actors. One who has the advantage of fuch magreeable girlish Person as Mrs. Bicknell, joined with her Capacity of Imitation, could in proper Gesture and Motion represent all the decent Chaaders of Female Life. An amiable Modesty in one Aspect of a Dancer, and assumed Considence in mother, a sudden Joy in another, a falling off with an Impatience of being beheld, a Return towards the Audience with an unsteady Resolution to approach them, and a well-acted Sollicitude to please, would revive in the Company all the fine Touches of Mind raised in observing all the Objects of Affection or Paffion they had before beheld. Such elegant Entertainments as these, would polish the Town into Judgment in their Gratifications; and Delicacy in Pleasure is the first step People of Conthion take in Reformation from Vice. Mrs. Bichell has the only Capacity for this fort of Danong of any on the Stage; and I dare fay all who he her Performance to-morrow Night, when fure the Romp will do her best for her own Benefit, will be of my Mind.

Nº 371. Tuesday, May 6.

Jamne igitur laudas quod de sapientibus unus Ridebat? Juv.

ISHALL communicate to my Reader the following Letter for the Entertainment of this Day.

SIR,

YOU know very well that our Nation is more famous for that fort of Men who are called Whims and Humourists, than any other X 2 Country

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Country in the World; for which Reason it is observed that our English Comedy excells that o

all other Nations in the Novelty and Variety of its Characters.

'AMONG those innumerable Sets of Whim which our Country produces, there are non

whom I have regarded with more Curiofity that

those who have invented any particular kind of Diversion for the Entertainment of themselves of

their Friends. My Letter shall single out those who

take delight in forting a Company that has fome thing of Burlesque and Ridicule in its Appear

ance. I shall make my self understood by the following Example. One of the Wits of the lat

Age, who was a Man of a good Estate, though

he never laid out his Money better than in a Jest As he was one Year at the Bath, observing that

in the great Confluence of fine People, there were

feveral among them with long Chins, a part of the Visage by which he himself was very much

distinguished, he invited to Dinner half a Scored

these remarkable Persons who had their Mouth

in the Middle of their Faces. They had no foon

er placed themselves about the Table, but the began to stare upon one another, not being abl

to imagine what had brought them together. Ou

· English Proverb says,

'Tis merry in the Hall, When Beards wag all.

'It proved foin an Assembly I am now speaking of

who feeing fo many Peaks of Faces agitated with Eating, Drinking, and Difcourfe, and observing

all the Chins that were present meeting togethe very often over the Center of the Table, ever

one grew sensible of the Jest, and came into

with so much Good-humour, that they lived in

fried Friendship and Alliance from that day for-

'THE same Gentleman some time after packed together a Set of Oglers, as he called them, confilling of fuch as had an unlucky Cast in their Eyes. His Diversion on this occasion was to see the crofs Bows, miltaken Signs, and wrong Connivances that passed amidst so many broken and

refracted Rays of Sight.

'THE third Feast which this merry Gentleman exhibited was to the Stammerers, whom he got together in a sufficient Body to fill his Table. He had order'd one of his Servants, who was placed behind a Screen, to write down their Tabletalk, which was very eafy to be done without the help of Short-hand. It appears by the Notes which were taken, that though their Conversation never fell, there were not above twenty Words spoken during the first Course; that upon serving up the second, one of the Company was a Quarter of an Hour in telling them, that the Ducklings and Asparagus was very good; and that another took. up the same time in declaring himself of the same Opinion. This Jest did not, however, go off so well as the former; for one of the Guelts being a brave Man, and fuller of Refentment than he knew how to express, went out of the Room. and fent the facetious Inviter a Challenge in Writing, which, though it was afterwards dropp'd by the Interpolition of Friends, put altop to these ludicrous Entertainments.

'Now, Sir, I dare say you will agree with me, that as there is no Moral in these Jests, they ought to be discouraged, and looked upon rather as pieces of Unluckiness than Wit. However, as it is natural for one Man to refine upon the Thought of another, and impossible for any fingle Person, how great soever his Parts may be, to

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invent an Art, and bring it to its utmost Perfection on; I shall here give you an Account of an hone Gentleman of my Acquaintance, who upon hear ing the Character of the Wit above-mentioned, ha himself assumed it, and endeavoured to convent to the Benefit of Mankind. He invited half ado ' zen of his Friends one Day to Dinner, who wen each of them famous for inferting feveral redundant Phrases in their Discourse, as d'y' hear me d'ye see me, that is, and, so sir. Each of the Guest ' making frequent use of his particular Elegance appeared fo ridiculous to his Neighbour, that he could not but reflect upon himself as appearing e qually ridiculous to the rest of the Company: By this means, before they had fat long together, eve ry one talking with the greatest Circumspection

and carefully avoiding his Favourite Expletive the Conversation was cleared of its Redundancies and had a greater Quantity of Sense, tho' less of Sound in it. 'THE same well-meaning Gentleman took occasion, at another time, to bring together such of his Friends as were addicted to a foolish habitual · Custom of Swearing. In order to shew them the Absurdity of the Practice, he had recourse to the Invention above-mentioned, having placed an A-" manuensis in a private part of the Room. After the fecond Bottle, when Men open their Minds without Reserve, my honest Friend began to take onotice of the many sonorous but unnecessary Words that had passed in his House since their sitting down at Table, and how much good Conversation they had lost by giving way to such superfluous Phrases. What a Tax, says he, would they have raised for the Poor, had we put the Laws in Execution upon one another? Every one of them took this gentle Reproof in good part: Upon which he told them, that knowing their ConConversation would have no Secrets in it, he had ordered it to be taken down in Writing, and for the Humour-sake would read it to them if they pleased. There were ten Sheets of it, which might have been reduced to two, had there not been those abominable Interpolations I have before-mentioned. Upon the Reading of it in cold Blood, it looked rather like a Conference of Fiends than of Men. In short, every one trembled at himself upon hearing calmly what he had pronounced amidst the Heat and Inadvertency of Discourse.

I shall only mention another Occasion wherein he made use of the same Invention to cure a different kind of Men, who are the Pests of all polite Conversation, and murder Time as much as either of the two former, though they do it more innocently; I mean that dull Generation of Story-tellers. My Friend got together about half a dozen of his Acquaintance, who were infected with this strange Malady. The first Day one of them fitting down, enter'd upon the Siege of Namur, which lasted till four a Clock, their time of parting. The second Day a North-Briton took Posfession of the Discourse, which it was impossible to get out of his Hands fo long as the Company staid together. The third Day was engrossed after the same manner by a Story of the same length. They at last began to reflect upon this barbarous way of treating one another, and by this Means awaken'd out of that Lethargy, with which each of them had been seized for several Years.

As you have somewhere declared, that extraordinary and uncommon Characters of Mankind are the Game which you delight in, and as I look upon you to be the greatest Sportsman, or, if you please, the Nimrod among this Species of Writers,

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The SPECTATOR. 248 No 371 I thought this Discovery would not be unaccepta

ble to you.

I am,

SIR, &c

Nº 372.

Wednesday, May 7.

- Pudet hæc opprobria nobis Et dici potuisse & non potuisse refelli.

Ovid!

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Mr. SPECTATOR, May 6. 1712 CT Am Sexton of the Parish of Covent-Garden, and complained to you some time ago, that as I was tolling in to Prayers at Eleven in the Morning, Crowds of People of Quality haftened toat femble at a Puppet-Show on the other fide of the

Garden. I had at the fame time a very great Difesteem for Mr. Powel and his little thoughtless Common-wealth, as if they had enticed the Gen-

try into those Wandrings: But let that be as it will, I now am convinced of the honest Intentions of

the said Mr. Powel and Company; and send this to acquaint you, that he has given all the Profits which shall arise to-morrow Night by his Playto

the Use of the poor Charity-Children of this Parish. I have been informed, Sir, that in Holland all

Persons who set up any Show, or act any Stage-Play, be the Actors of Wood and Wire, or Flesh

and Blood, are obliged to pay out of their Gain fuch a Proportion to the honest and industrious

· Poor in the Neighbourhood: By this means they make Diversion and Pleasure pay a Tax to La-

bour and Industry. I have been told also, that all the Time of Lent, in Roman-Catholick Coun-

tries, the Perfons of Condition administred to the · Necessities of the Poor, and attended the Bedsof

Lazars and diseased Persons. Our Protestant La-

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dies and Gentlemen are so much to seek for proper ways of paffing Time, that they are obliged to Punchinello for knowing what to do with themselves. Since the Case is so, I desire only you would intreat our People of Quality, who are not to be interrupted in their Pleasure to think of the Practice of any moral Duty, that they would at least fine for their Sins, and give something to these poor Children; a little out of their Luxury and Superfluity, would attone, in some measure, for the wanton Use of the rest of their Fortunes. It would not, methinks, be amis, if the Ladies who haunt the Cloysters and Passages of the Playhouse, were upon every Offence obliged to pay to this excellent Institution of Schools of Charity: This Method would make Offenders themselves do Service to the Publick. But in the mean time I desire you would publish this voluntary Reparation which Mr. Powel does our Parish, for the Noise he has made in it by the constant rattling of Coaches, Drums, Trumpets, Triumphs, and Pattels. The Destruction of Troy adorned with Highland Dances, are to make up the Entertainment of all who are so well disposed as not to forbear a light Entertainment, for no other Reason but that it is to do a good Action.

I am, SIR,

Your most bumble Servant,

Ralph Bellfry.

'I am credibly informed, that all the Infinuations which a certain Writer made against Mr. Powel at the Bath, are salse and groundless.

Mr. SPECTATOR.

'MY Employment, which is that of a Broker, leading me often into Taverns about the Exchange, has given me occasion to observe a

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Mr. Spectator,

May 6

I Was last Wednesday Night at a Tavern in the City, amongst a Set of Men who call them felves the Lawyers Club. You must know, Sir this Club consists only of Attorneys; and at this Meeting every one proposes the Cause he has them in hand to the Board, upon which each Member gives his Judgment according to the Experience.

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he has met with. If it happens that any one puts a Case of which they have had no Precedent, it is noted down by their Clerk Will. Goofequill, (who registers all their Proceedings) that one of them may go the next Day with it to a Counsel. This indeed is commendable, and ought to be the principal End of their Meeting; but had you been there to have heard them relate their Methods of managing a Cause, their Manner of drawing out their Bills, and, in fhort, their Arguments upon the feveral Ways of abusing their Clients, with the Applause that is given to him who has done it most artfully, you would before now have given your Remarks on them. They are so conscious that their Discourses ought to be kept secret, that they are very cautious of admitting any Person who is not of their Profeffion. When any who are not of the Law are let in, the Person who introduces him, says, he is a very honest Gentleman, and he is taken in, as their Cant is, to pay Costs. I am admitted upon the Recommendation of one of their Principals, as a very honest good-natured Fellow that will never be in a Plot, and only defires to drink his Bottle and fimoke his Pipe. You have formerly remarked upon several forts of Clubs; and as the Tendency of this is only to increase Fraud and Deceit, I hope you will please to take notice of it.

I am (with Respect)

Your bumble Servant,

H. R.

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Thursday, May 8. 373.

Fallit enim Vitium specie virtutis & umbra. Juv MR. Locke, in his Treatise of human Under standing, has spent two Chapters upon th Abuse of Words. The first and most palpable A buse of Words, he says, is, when they are use without clear and distinct Ideas: The second, whe we are so inconstant and unsteddy in the Applica tion of them, that we sometimes use them to se nify one Idea, fometimes another. He adds, tha the Refult of our Contemplations and Reasonings while we have no precise Ideas fixed to our Words must needs be very confused and absurd. To avoi this Inconvenience, more especially in moral Di courses, where the same Word should constant be used in the same Sense, he earnestly recommend the use of Definitions. A Definition, says he, the only way whereby the precise Meaning of mora Words can be known. He therefore accuses those of great Negligence, who discourse of moral thing with the least Obscurity in the Terms they make use of, fince upon the forementioned Ground h does not scruple to say, that he thinks Morality is

I know no two Words that have been more abu fed by the different and wrong Interpretations which are put upon them, than those two, Modesty and Affurance. To fay such an one is a modest Man sometimes indeed passes for a good Character; but at present is very often used to signify a sheepist awkward Fellow, who has neither Good-breed ing, Politeness, nor any Knowledge of the World

capable of Demonstration as well as the Mathema

ticks.

AGAIN, A Man of Assurance, though at first i only denoted a Person of a free and open Carriage is now very usually applied to a profligate Wretch

who

tho can break through all the Rules of Decency

nd Morality without a Blush.

I shall endeavour therefore in this Essay to relore these Words to their true Meaning, to prerent the Idea of Modesty from being confounded with that of Sheepishness, and to hinder Impudence from passing for Assurance.

If I was put to define Modesty, I would call it The Restlection of an ingenuous Mind, either when Man has committed an Action for which he cenfires himself, or fancies that he is exposed to the

Censure of others.

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For this Reason a Man truly modest is as much is when he is alone as in Company, and as subject to a Blush in his Closet, as when the Eyes of Mul-

itudes are upon him.

I do not remember to have met with any Instance of Modesty with which I am so well pleased, as hat celebrated one of the young Prince, whose Faher being a tributary King to the Romans, had feveral Complaints laid against him before the Setate, as a Tyrant and Oppressor of his Subjects. The Prince went to Rome to defend his Father; out coming into the Senate, and hearing a Multiude of Crimes proved upon him, was so oppresled when it came to his turn to speak, that he was unable to utter a Word. The Story tells us, that the Fathers were more moved at this Instance of Modesty and Ingenuity, than they could have been by the most pathetick Oration; and, in short, pardoned the Guilty Father for this early Promise of Virtue in the Son.

I take Assurance to be a Faculty of possessing a Man's self, or of saying and doing indifferent things without any Uneasiness or Emotion in the Mind. That which generally gives a Man Assurance is a moderate Knowledge of the World, but above all Vol. V.

a Mind fixed and determined in it self to do not thing against the Rules of Honour and Decency An open and assured Behaviour is the natural Consequence of such a Resolution. A Man thus armed, if his Words or Actions are at any time minterpreted, retires within himself, and from a Consciousness of his own Integrity, assumes Force enough to despise the little Censures of Ignorance or Malice.

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EVERY one ought to cherish and encourage is himself the Modesty and Assurance I have her

mentioned.

A Man without Assurance is liable to be mad uneasy by the Folly or Ill-nature of every one h converses with. A Man without Modesty is lo

to all Sense of Honour and Virtue.

It is more than probable, that the Prince above mentioned possessed both these Qualifications in very eminent degree. Without Assurance he would never have undertaken to speak before the most August Assembly in the World; without Modesty he would have pleaded the Cause he had taken upo him, tho' it had appeared ever so scandalous.

FROM what has been said, it is plain, that Modesty and Assurance are both amiable, and may very well meet in the same Person. When they are thus mixed and blended together, they compose what we endeavour to express when we say a modest Assurance; by which we understand the just Mea

between Bashfulness and Impudence.

I shall conclude with observing, that as the same Man may be both modest and affured, so it is also possible for the same Person to be both impudent and bashful.

WE have frequent Instances of this odd kindo Mixture in People of depraved Minds and mean Education; who tho' they are not able to meet Man'

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Man's Eyes, or pronounce a Sentence without Confusion, can voluntarily commit the greatest Villanies, or most indecent Actions.

SUCH a Person seems to have made a Resoluion to do ill even in spite of himself, and in desince of all those Checks and Restraints his Temper and Complexion seem to have laid in his way.

Upon the whole, I would endeavour to estalish this Maxim, That the Practice of Virtue is the nost proper Method to give a Man a becoming Assurance in his Words and Actions. Guilt always teks to shelter it self in one of the Extremes, and a sometimes attended with both.

Nº 374. Friday, May 9.

Nil actum reputans si quid superesset agendum.

Luc.

THERE is a Fault, which, the common, I wants a Name. It is the very contrary to Prorastination: As we lose the present Hour by delaying from Day to Day to execute what we ought to do immediately; so most of us take occasion to sit fill and throw away the time in our possession, by retrospect on what is past, imagining we have already acquitted our felves, and established our Chancters in the fight of Mankind. But when we thus put a Value upon our selves for what we have already done, any further than to explain our felves in order to affift our future Conduct, that will give us an over-weening opinion of our Merit to the prejudice of our present Industry. The great Rule, methinks, should be to manage the Instant in which we stand, with Fortitude, Equanimity, and Moderation, according to Mens respective Circumstances. If our past Actions reproach us, they cannot he atoned for by our own severe Reslections so ef-Y 2

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fectually as by a contrary Behaviour. If they are praise-worthy, the Memory of them is of no use but to act suitably to them. Thus a good present Behaviour is an implicit Repentance for any Miscarriage in what is past; but present Slackness will not make up for past Activity. Time has swallowed up all that we Contemporaries did yesterday, as irrevocably as it has the Actions of the Antediluvians: But we are again awake, and what shall we do to-day, to-day which passes while we are yet speaking? Shall we remember the Folly of last Night, or resolve upon the Exercise of Virtue to morrow? Last Night is certainly gone, and tomorrow may never arrive: This Instant make use of. Can you oblige any Man of Honour and Virtue? Do it immediately. Can you visit a sick Friend? Will it revive him to fee you enter, and Suspend your own Ease and Pleasure to comforthis Weakness, and hear the Impertinences of a Wretch in pain? Don't stay to take Coach, but be gone. Your Mistress will bring Sorrow, and your Bottle Madness: Go to neither.—Such Virtues and Diversions as these are mentioned because they occur to all Men. But every Man is sufficiently convinced, that to suspend the Use of the present Moment, and resolve better for the future only, is an unpardonable Folly: What I attempted to confider, was the Mischief of setting such a Value upon what is past, as to think we have done enough. Let a Man have filled all the Offices of Life with the highest Dignity till yesterday, and begin to live only to himself to-day, he must expect he will in the Effects upon his Reputation be considered as the Man who died yesterday. The Man who distinguishes himself from the rest, stands in a press of People; those before him intercept his Progress, and those behind him, if he does not urge on, will tread him down. Cæsar, of whom it is said, that

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e thought nothing done while there was any thing of for bim to do, went on in performing the great-Exploits, without affuming to himself a Priviege of taking Rest upon the Foundation of the Merit of his former Actions. It was the manner of that glorious Captain to write down what Scenes be passed through, but it was rather to keep his Affairs in Method, and capable of a clear Review in case they should be examined by others, than that he built a Renown upon any thing which was past. I hall produce two Fragments of his to demonfrate, that it was his Rule of Life to support himfelf rather by what he should perform, than what he had done already. In the Tablet which he wore about him the same Year in which he had obtained the Battel of Pharsalia, there were found these loose Notes for his own Conduct: It is supposed, by the Circumstances they alluded to, that they might be let down the Evening of the same Night.

'My Part is now but begun, and my Glory must be sustained by the Use I make of this Victory; otherwise my Loss will be greater than that of Pompey. Our personal Reputation will rise or fall as we bear our respective Fortunes. All my private Enemies among the Prisoners shall be spared. I will forget this, in order to obtain such another Day. Trebutius is ashamed to see me: I will go to his Tent, and be reconciled in private; give all the Men of Honour, who take part with me, the Terms I offered before the Bat-'tel: Let them owe this to their Friends who have been long in my Interests. Power is weakened by the full Use of it, but extended by Moderation. Galbinius is proud, and will be servile in his present Fortune; let him wait. Send for Stertinus: He is modest, and his Virtue is worth gaining. I have cooled my Heart with Reflection; ¥ 3.

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and am fit to rejoice with the Army to-morrow.

He is a popular General who can expose himself like a private Man during a Battel; but he is more

popular who can rejoice but like a private Man

' after a Victory.

What is particularly proper for the Example of all who pretend to Industry in the pursuit of Honour and Virtue, is, that this Hero was more than ordinary sollicitous about his Reputation, when a common Mind would have thought it self in Security, and given it self a loose to Joy and Triumph. But tho' this is a very great Instance of his Temper, I must confess I am more taken with his Reslections when he retired to his Closet in some Disturbance upon the repeated ill Omens of Calphurnia's Dream the Night before his Death. The literal Translation of that Fragment shall conclude this Paper.

BE it so then. If I am to die to-morrow, that is what I am to do to morrow: It will not be then, because I am willing it should be then; nor shall I escape it, because I am unwilling. It is in the Gods when, but in my self how I shall die. If Calphurnia's Dreams are Fumes of Indigestion, how shall I behold the Day after to-morrow? If they are from the Gods, their Admonition is not to prepare me to escape from their Decree, but to meet it. I have lived to a Fulness of Days and of Glory; what is there that Casar has not done with as much Honour as ancient Heroes? Casar has not yet died; Casar is prepared to die.

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Nº. 375. Saturday, May 10.

Non possidentem multa vocaveris Reste beatum: rectiùs occupat Nomen beati, qui Deorum Muneribus sapienter uti, Duramque callet Pauperiem pati, Pejusque Letho flagitium timet.

Hor:

Have more than once had occasion to mention a noble Saying of Seneca the Philosopher, That evirtuous Person struggling with Missortunes, and ssing above them, is an Object on which the Gods themselves may look down with Delight. I shall therefore set before my Reader a Scene of this kind of Distress in private Life, for the Speculation of

this Day.

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An eminent Citizen, who had lived in good Fahion and Credit, was by a Train of Accidents, and by an unavoidable Perplexity in his Affairs, reduced to a low Condition. There is a Modesty usually attending faultless Poverty, which made him rather chuse to reduce his Manner of Living to his present Circumstances, than sollicit his Friends in order to Support the Shew of an Estate when the Substance was gone. His Wife, who was a Woman of Sense and Virtue, behaved her self on this Occasion with uncommon Decency, and never appeared fo amiable in his Eyes as now. Instead of upbraiding him with the ample Fortune fhe had brought, or the many great Offers the had refused for his fake, the redoubled all the Instances of her Affection, while her Husband was continually pouring out his Heart to her in Complaints that he had ruined the best Woman in the World. He fornetimes came home at a time when she did not expect him, and surprized her in Tears, which she endeavoured to con-

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ceal, and always put on an Air of Chearfulness to receive him. To lessen their Expence, their eldest Daughter (whom I shall call Amanda) was sentinto the Country, to the House of an honest Farmer, who had married a Servant of the Family. This young Woman was apprehensive of the Ruin which was approaching, and had privately engaged a Friend in the Neighbourhood to give her an account of what passed from time to time in her Father's Affairs. Amanda was in the Bloom of her Youth and Beauty, when the Lord of the Manor, who often called in at the Farmer's House as he followed his Country Sports, fell paffionately in love with her. He was a Man of great Generosity, but from a loose Education had contracted a hearty Aversion to Marriage. He therefore entertained a Design upon Amanda's Virtue, which at prefent he thought fit to keep private. The innocent Greature, who never suspected his Intentions, was pleased with his Person; and having observed his growing Paffion for her, hoped by fo advantageous a Match she might quickly be in a capacity of supporting her impoverished Relations. One Day as he called to see her, he found her in Tears over a Letter she had just received from her Friend, which gave an account that her Father had lately been stripped of every thing by an Execution. The Lover, who with some difficulty found out the Cause of her Grief, took this Occasion to make her a Proposal It is impossible to express Amanda's Confufion when she found his Pretensions were not honourable. She was now deserted of all her Hopes, and had no Power to speak; but rushing from him in the utmost Disturbance, locked her self up in her Chamber. He immediately dispatched a Messenger to her Father with the following Letter.

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T Have heard of your Misfortune, and have of-1 ' fer'd your Daughter, if the will live with me, to settle on her four hundred Pounds a Year, and to lay down the Sum for which you are now diftreffed. I will be so ingenuous as to tell you that Ido not intend Marriage: But if you are wife, you will use your Authority with her not to be too nice, when she has an Opportunity of saving you and your Family, and of making her felt happy.

I am, &c.

I have

THIS Letter came to the Hands of Amanda's Mother, she open'd and read it with great Surprize and Concern. She did not think it proper to explain her self to the Messenger, but desiring him to call again the next Morning, she wrote to her Daughter as follows:

Dearest Child.

VOUR Father and I have just now receiv'd 'a Letter from a Gentleman who pretends Love to you, with a Proposal that insults our Misfortunes, and would throw us to a lower Degree of Misery than any thing which is come upon us. How could this barbarous Man think, that the tenderest of Parents would be tempted to supply their Want by giving up the best of Children to Infamy and Ruin? It is a mean and cruel Artifice to make this Proposal at a Time when he thinks our Necessities must compel us to any thing; but we will not eat the Bread of Shame; and therefore we charge thee not to think of us, but to avoid the Snare which is laid for thy Virtue. Beware of pitying us: It is not sobad as you have perhaps been told. All things will yet be well, and I shall write my Child better News.

I have been interrupted. I know not how I was moved to fay things would mend. As I wasgoing on I was startled by a Noise of one that knocked at the Door, and hath brought us an unexfped. ed Supply of a Debt which had long been owing. Oh! I will now tell thee all. It is some Days I have lived almost without Support, having convey'd what little Money I could raise to your poor Father — Thou would weep to think where he is, yet be affured he will be foon at Liberty. That cruel Letter would have broke his Heart, but I have concealed it from him. I have no Companion at present besides little Fanny, who stands watching my Looks as I write, and is crying for her Sifter: She fays the is fure you are not well, having discover'd that my present Trouble is about you. But do not think I would thus repeat my Sorrows, to grieve thee: No, it is to intreat thee not to make them insupportable, by adding what would be worse than all. Let us bear chearfully an Affliction, which we have not brought on our selves, and remember there is a Power who can better deliver us out of it than by the Loss of thy · Innocence. Heaven preserve my dear Child.

Thy Affectionate Mother-

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THE Messenger, notwithstanding he promised to deliver this Letter to Amanda, carry'd it first to his Master, who he imagined would be glad to have an Opportunity of giving it into her Hands himself. His Master was impatient to know the Success of his Proposal, and therefore broke open the Letter privately to see the Contents. He was not a little mov'd at so true a Picture of Virtue in Distress: But at the same time was infinitely surprized to find his Offers rejected. However, he resolved not to suppress the Letter, but carefully sealed it up again, and carried it to Amanda. All his Endeavours to same carried it to Amanda. All his Endeavours to same carried it to Amanda.

fee her were in vain, till she was assured he brought a Letter from her Mother. He would not part with it, but upon condition that she would read it without leaving the Room. While she was perusing it, he fixed his Eyes on her Face with the deepest Attention: Her Concern gave a new Sostness to her Beauty, and when she burst into Tears, he could no longer refrain from bearing a part in her Sortow, and telling her, that he too had read the Letter, and was resolved to make Reparation for having been the Occasion of it. My Reader will not be displeased to see the second Epistle, which he now wrote to Amanda's Mother.

MADAM,

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I AM full of Shame, and will never forgive my felf, if I have not your Pardon for what I lately wrote. It was far from my Intention to add Trouble to the Afflicted; nor could any thing, but my being a Stranger to you, have betray'd me into a Fault, for which, if I live, I shall endeavour to make you amends, as a Son. You cannot be unhappy while Amanda is your Daughter; nor shall be, if any thing can prevent it, which is in the Power of,

MADAM,

Your most obedient

Humble Servant-

This Letter he fent by his Steward, and soon after went up to Town himself, to compleat the generous Act he had now resolved on. By his Friendship and Assistance Amanda's Father was quickly in a Condition of retrieving his perplex'd Assistance. To conclude, he marry'd Amanda, and enjoy'd the double Satisfaction of having restored a worthy Family to their former Prosperity, and

The SPECTATOR. No 375 of making himself happy by an Alliance to their Virtues.

N° 376. Monday, May 12.

Pavone ex Pythagoreo.

Perf

fponle,

Mr. SPECTATOR, T Have not observed that the Officer you some time ago appointed as Inspector of Signs, has done his Duty so well as to give you an Account of very many strange Occurrences in the publick Streets, which are worthy of, but have escaped your Notice. Among all the Oddnesses which I have ever met with, that which I am now tel-Iing you gave me most Delight. You must have observed that all the Cries in the Street attract the Attention of the Passengers, and of the Inhabitants in the several Parts, by something very particular in their Tone it felf, in the dwelling upon a Note, or else making themselves wholly unintelligible by a Scream. The Person I am so delighted with has nothing to fell, but very grave-1y receives the Bounty of the People, for no other Merit but the Homage they pay to his Manner of fignifying to them that he wants a Subfidy. You must, sure, have heard speak of an old Man, who walks about the City, and that Part of the Suburbs which lies beyond the Tower, perform-' ing the Office of a Day-Watchman, follow'd by ' a Goose, which bears the Bob of his Ditty, and confirms what he fays with a Quack, Quack. I gave little heed to the Mention of this known · Circumstance, till, being the other Day in those Quarters, I passed by a decrepid old Fellow with a Pole in his Hand, who just then was bawling out, half an Hour after one a-Clock, and imme-

diately a dirty Goose behind him made her Re-

foonse, Quack, Quack. I could not forbear attending this grave Procession for the length of half a Street, with no small Amazement to find the whole Place so familiarly acquainted with a melancholy Mid-night Voice at Noon-day, giving them the Hour, and exhorting them of the Departure of Time, with a Bounce at their Door. While I was full of this Novelty, I went into a Friend's House, and told him how I was diverted with their whimfical Monitor and his Equipage. My Friend gave me the History; and interrupted my Commendation of the Man, by telling me the Livelihood of these two Animals is purchased rather by the good Parts of the Goose, than of the Leader: For it seems the Peripatetick who walked before her was a Watchman in that Neighbourhood; and the Goose of her self by frequent hearing the Tone, out of her natural Vigilance, not only observed, but answer'd it very regularly from time to time. The Watchman was so affected with it, that he bought her, and has taken her in Partner, only altering their Hours of Duty from Night to Day. The Town has come into it, and they live very comfortably. This is the Matter of Fact: now I desire you, who are a profound Philosopher, to consider this Alliance of Instinct and Reason; your Speculation may turn very naturally upon the Force the fuperior Part of Mankind may have upon the Spirits of fuch as, like this Watchman, may be very near the Standard of Geese. And you may add to this practical Observation, how in all Ages and Times the World has been carry'd away by odd unaccountable things, which one would think would pass upon no Creature which had Reason; and, under the Symbol of this Goose, you may enter into the Manner and Method of leading Creatures, with their Eyes open, through VOL. V.

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thick and thin, for they know not what, they know a not why.

" ALL which is humbly submitted to your spec

tatorial Wisdom, by,

SIR.

Your most bumble Servant.

Michael Gander

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Mr. SPECTATOR. Have for several Years had under my Care th ' Government and Education of young La dies, which Trust I have endeavour'd to discharge with due Regard to their several Capacities an Fortunes: I have left nothing undone to imprin in every one of them an humble courteous Mind accompanied with a becoming graceful Mien, an have made them pretty much acquainted with the Houshold Part of Family-affairs; but still I fin there is fomething very much wanting in the A of my Ladies, different from what I observe i those that are esteem'd your fine-bred Women Now, Sir, I must own to you, I never suffere ' my Girls to learn to dance; but fince I have rea your Discourse of Dancing, where you have d ' scribed the Beauty and Spirit there is in regula Motion, I own my felf your Convert, and re folve for the future to give my young Ladies th Accomplishment. But upon imparting my D ' fign to their Parents, I have been made very u easy for some time, because several of them have

declared, that if I did not make use of the M fer they recommended, they would take awa

their Children. There was Colonel Jumper Lady, a Colonel of the Train-Bands, that has

great Interest in her Parish; she recommends M Trott for the prettiest Master in Town, that I

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that I as fee 6 hi him rise fix or seven Capers together with the greatest Ease imaginable, and that his Scholars twist themselves more Ways than the Scholars of any Master in Town: Besides, there is Madam Prim, an Alderman's Lady, recommends a Master of her own Name, but she declares he is not of their Family, yet a very extraordinary Man in his way; for, besides a very soft Air he has in dancing, he gives them a particular Behaviour at a Tea-table, and in presenting their Snuffbox, to twirl, flip, or flirt a Fan, and how to place Patches to the best advantage, either for fat or lean, long or oval Faces: for my Lady fays there is more in these Things than the World imagines. But I must confess the major Part of those I am concern'd with leave it to me. I desire therefore. according to the inclosed Direction, you would fend your Correspondent who has writ to you on that Subject to my House. If proper Application this way can give Imocence new Charms, and make Virtue legible in the Countenance, I shall spare no Charge to make my Scholars in their very Features and Limbs bear witness how careful I have been in the other Parts of their Education.

I am, SIR,

Your most bumble Servant,

Rachel Watchful.

Tuesday, May 13.

Quid quisque vitet, nunquam homini satis Cautum est in horas-

OVE was the Mother of Poetry, and still produces, among the most ignorant and barbarous, a thousand imaginary Distresses and poetial Complaints. It makes a Footman talk like 0-

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roondates, and converts a brutal Rustick into a gentle Swain. The most ordinary Plebeian or Mechanick in Love bleeds and pines away with a certain Elegance and Tenderness of Sentiments which this Passion naturally inspires.

THESE inward Languishings of a Mind insected with this Softness, have given birth to a Phrase which is made use of by all the melting Tribe, from the highest to the lowest, I mean that of dying for

Love.

ROMANCES, which owe their very Being to this Paffion, are full of these metaphorical Deaths Heroes and Heroines, Knights, Squires, and Damsels, are all of them in a dying Condition. There is the same kind of Mortality in our modern Tragedies, where every one gasps, faints, bleeds and dies. Many of the Poets, to describe the Execution which is done by this Passion, represent the Fair Sex as Basilisks that destroy with their Eyes but I think Mr. Cowley has with greater Justiness of Thought compared a beautiful Woman to a Porcupine, that sends an Arrow from every Part.

I have often thought, that there is no Way so effectual for the Cure of this general Infirmity, a a Man's reflecting upon the Motives that production it. When the Passion proceeds from the Sense of any Virtue or Persection in the Persons beloved, would by no means discourage it; but if a Macconsiders that all his heavy Complaints of Wound and Deaths rise from some little Affectations of Coquettry, which are improved into Charms be his own fond Imagination, the very laying before himself the Cause of his Distemper, may be sufficient.

cient to effect the Cure of it.

It is in this View that I have looked over the feveral Bundles of Letters which I have receive from dying People, and composed out of them the following Bill of Mortality, which I shall lay be for

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fore my Reader without any further Preface, as hoping that it may be useful to him in discovering hose several Places where there is most Danger, and those fatal Arts which are made use of to defroy the Heedless and Unwary.

LYSANDER, flain at a Puppet-show on the third of September.

Thyrsis, shot from a Casement in Pickadilly.

T.S. wounded by Zelinda's Scarlet Stocking, as the was stepping out of a Coach.

Will. Simple, Imitten at the Opera by the Glance of an Eye that was aimed at one who stood by him.

Tho. Vainlove 10st his Life at a Ball.

Tim. Tattle, killed by the Tap of a Fan on his left Shoulder by Coquetilla, as he was talking carelefly with her in a Bow-window.

Sir Simon Softly, murder'd at the Play-house in

Drury-lane by a Frown.

Philander, mortally wounded by Cleora, as she was adjusting her Tucker.

Ralph Gapely, Esq; hit by a random Shot at the

Ring.

F. R. caught his Death upon the Water, April

the gift. W. W. killed by an unknown Hand, that was playing with the Glove off upon the Side of the Front-Box in Drury-lane.

Sir Christopher Crazy, Bart. hurt by the Brush of

Whalebone Petticoat.

Sylvius, shot through the Sticks of a Fan at St. James's Church.

Damon, struck through the Heart by a Diamond Necklace.

Thomas Trusty, Francis Goosequill, William Meanwell, Edward Callow, Esqs; standing in a Row, fell 270 The SPECTATOR. Nº 377

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all four at the same time, by an Ogle of the Wi-

dow Trapland.

Tom Rattle, chancing to tread upon a Lady's Tail as he came out of the Play-house, she turned full upon him, and laid him dead upon the Spot.

Dick Tastewell, flain by a Blush from the Queen's Box in the third Act of the Trip to the Jubilee.

Samuel Felt, Haberdasher, wounded in his Walk to Islington by Mrs. Susannah Crossstitch, as she was clambering over a Stile.

R, F. T, W. S, I. M, P. &c. put to death in the

last Birth-day Massacre.

Roger Blinko, cut off in the twenty first Year of his Age by a White-wash.

Musidorus, flain by an Arrow that flew out of

a Dimple in Belinda's left Cheek.

Ned Courtly presenting Flavia with her Glove (which she had dropped on purpose) she receiv'd it, and took away his Life with a Curtsy.

John Gosselin having received a slight Hurt from a Pair of blue Eyes, as he was making his Escape

was dispatch'd by a Smile.

Strephon, kill'd by Clarinda as she looked down

into the Pit.

Charles Careless, shot flying by a Girl of fifteen, who unexpectedly popped her Head upon him out of a Coach.

Josiah Wither, aged threescore and three, sent to his long Home by Elizabeth Jett-well, Spin-

fter.

Jack Freelove, murder'd by Melissa in her Hair. William Wiseaker, Gent. drown'd in a Flood of

Tears by Moll Common.

John Pleadwell, Esq; of the Middle Temple, Barrister at Law, assassinated in his Chambers the 6th Instant by Kitty Sly, who pretended to come to him for his Advice.

Wednesday,

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Wednesday, May 14.

Aggredere, O magnos, aderit jam tempus, honores. Virg.

I Will make no Apology for entertaining the Reader with the following Poem, which is written by a great Genius, a Friend of mine, in the Country, who is not asham'd to employ his Wit in the Praise of his Maker.

MESSIAH:

A facred Eclogue, compos'd of several Passages of Isaiab the Prophet.

Written in Imitation of Virgil's POLLIO.

Y E Nymphs of Solyma! begin the Song:
To heav'nly Themes sublimer Strains belong.
The mossy Fountains and the sylvan Shades,
The Dreams of Pindus and th' Aonian Maids,
Delight no more——— O thou my Voice inspire,
Who touch'd Isaiah's ballow'd Lips with Fire!

RAPT into future Times, the Bard begun,
A Virgin shall conceive, a Virgin bear a Son!
From I Jesse's Root behold a Branch arise,
Whose sacred Flow'r with Fragrance fills the
Skies.

Th' Æthereal Spirit o'er its Leaves shall move, And on its Top descends the Mystick Dove. Te 2 Heav'ns! from high the dewy Nectar pour, and in soft Silence shed the kindly Show'r! The 3 Sick and Weak the healing Plant shall aid, From Storms a Shelter and from Heat a Shade.

¹¹saiæ, Cap. 11.v.1. 2 Cap. 45.v.8. 3 Cap. 25.v.4.

272 The SPECTATOR. No 378;

All Crimes shall cease, and antient Fraud shall fail;
Returning 4 Justice lift aloft ber Scale;
Peace o'er the World her Olive Wand antient

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Peace o'er the World her Olive Wand extend, And white-rob'd Innocence from Heav'n descend. Swift fly the Years, and rise th' expected Morn! Oh spring to Light, auspicious Babe, be born! See Nature hastes ber earliest Wreaths to bring, With all the Incense of the breathing Spring! See lofty & Lebanon his Head advance, See nodding Forests on the Mountains dance! See spicy Clouds from lowly Sharon rife, And Carmel's flow'ry Top perfumes the Skies! Hark! a glad Voice the lonely Defart chears; Prepare the 6 way! a God, a God appears! A God, a God! the vocal Hills reply, The Rocks proclaim th' approaching Deity. Lo Earth receives him from the bending Skies! Sink down ye Mountains, and ye Vallies rise: With Heads declin'd, ye Cedars, Homage pay; Be smooth ye Rocks, ye rapid Floods give way! The SAVIOUR comes! by antient Bards fore

Hear7 bim, ye Deaf, and all ye Blind behold!
He from thick Films shall purge the visual Ray, And on the sightless Eye-ball pour the Day:
'Tishe th' obstructed Paths of Sound shall clear, And bid new Musick charm th' unfolding Ear.
The Dumb shall sing, the Lame his Crutch forego, And leap exulting like the bounding Roe.
No Sigh, no Murmur the wide World shall hear, From ev'ry Face be wipes off ev'ry Tear.
In 8 Adamantine Chains shall Death be bound, And Hell's grim Tyrant feel th' eternal Wound.

⁴ Cap. 9. v. 7. 5 Cap. 35. v. 2. 6 Cap. 40 v. 3, 4. 7 Cap. 42. v. 18. C. 35. v. 5, 6.8 Cap. 25. v. 8

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As the good 9 Shepherd tends his fleecy Care, Seeks freshest Pastures and the purest Air, Explores the lost, the wandring Sheep directs, By Day o'ersees them, and by Night protects; The tender Lambs be raises in his Arms, Feeds from his Hand, and in his Bosom warms: Mankind shall thus his Guardian Care engage, The promis'd 10 Father of the future Age. No more shall II Nation against Nation rise, Nor ardent Warriours meet with bateful Eyes, Nor Fields with gleaming Steel be cover'd o'er, The Brazen Trumpets kindle Rage no more; But useles Lances into Scythes shall bend, And the broad Falchion in a Plow-share end. Then Palaces shall rise; the joyful 12 Son shall finish what his short-liv'd Sire begun; Their Vines a Shadow to their Race shall yield, And the same Hand that sow'd shall reap the Field. The Swain in barren 13 defarts with Surprize Sees Lillies spring, and sudden Verdure rife, And starts, amidst the thirsty Wilds to hear New Falls of Water murmuring in his Ear: On rifted Rocks, the Dragon's late Abodes, The green Reed trembles, and the Bulrush nods. Waste sandy 14 Vallies, once perplex'd with Thorn, The Spiry Firr and shapely Box adorn; To leafless Shrubs the flow'ring Palms succeed, And od'rous Myrtle to the noisome Weed. The 15 Lambs with Wolves shall graze the verdant Mead, And Boys in flow'ry Bands the Tyger lead;

And Boys in flow'ry Bands the Tyger lead;
The Steer and Lion at one Crib'shall meet,
And harmless 16 Serpents lick the Pilgrim's Feet.

⁹ Cap. 40. v. 11. 10 Cap. 9. v. 6. 11 Cap. 2. v. 4. 12 Cap. 65. v. 21, 22. 13 Cap. 35. v. 1, 7. 14. Cap. 41. v. 19. and Cap. 55. v. 13. 15 Cap. 11. v. 6, 7, 8. 16 Cap. 65. v. 25.

The smiling Infant in his Hand shall take
The crested Basilisk and speckled Snake;
Pleas'd, the green Lustre of the Scales survey,
And with their forky Tongue and pointless Sting
shall play.

Rife, crown'd with Light, imperial 17 Salem rife! Exalt thy tow'ry Head, and lift thy Eyes! See, a long 18 Race thy spacious Courts adorn; See future Sons, and Daughters yet unborn, In crowding Ranks on ev'ry Side arise, Demanding Life, impatient for the Skies! See barb'rous 19 Nations at thy Gates attend, Walk in thy Light, and in thy Temple bend; See thy bright Altars throng'd with proftrate Kings, And beap'd with Products of 20 Sabæan Springs! For thee Idume's spicy Forests blow, And Seeds of Gold in Ophir's Mountains glow. See Heav'n its sparkling Portals wide display, And break upon thee in a Flood of Day! No more the rifing 21 Sun shall gild the Morn, Nor Evening Cynthia fill her Silver Horn; But loft, dissolv'd in thy superiour Rays, One Tide of Glory, one unclouded Blaze O'erflow thy Courts: The LIGHT HIMSELF Shall Shine

Reveal'd, and God's eternal Day be thine!
The 22 Seas shall waste, the Shies in Smoke decay,
Rocks fall to Dust, and Mountains melt away;
But six'd His Word, His saving Pow'r remains,
Thy Realm for ever lasts, thy own Messiah reigns.

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Thursday,

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¹⁷ Cap. 60. v. 1. 18 Cap. 60. v. 4. 19 Cap. 60. v. 3. 20 Cap. 60. v. 6 21 Cap. 60. v. 19, 20. 22 Cap. 51. v. 6. and Cap. 54. v. 10.

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Thursday, May 15.

Scire tuum nibil est nifi te scire boc sciat alter.

Perf.

T Have often wonder'd at that ill-natur'd Position which has been sometimes maintain'd in the Schools, and is compriz'd in an old Latin Verse, namely, that a Man's Knowledge is worth nothing, if he communicates what he knows to any one besides. There is certainly no more sensible Pleasure to a good-natur'd Man, than if he can by any means gratify or inform the Mind of another. I might add, that this Virtue naturally carries its own Reward along with it, fince it is almost impossible it should be exercised without the Improvement of the Person who practises it. The reading of Books, and the daily Occurrences of Life, are continually furnishing us with Matter for Thought and Reflection. It is extremely natural for us to defire to fee such our Thoughts put into the Dress of Words, without which indeed we can scarce have a clear and distinct Idea of them our selves: When they are thus clothed in Expressions, nothing so truly shews us whether they are just or false, as those Effects which they produce in the Minds of others.

I am apt to flatter my felf, that in the Course of these my Speculations, I have treated of several Subjects, and laid down many fuch Rules for the Conduct of a Man's Life, which my Readers were either wholly ignorant of before, or which at least those few who were acquainted with them, looked upon as so many Secrets they had found out for the Conduct of themselves, but were resolved never to have made publick.

I am the more confirmed in this Opinion from my having received several Letters, wherein I am

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censur'd for having prostituted Learning to the Embraces of the Vulgar, and made her, as one of m Correspondents phrases it, a common Strumpet I am charged by another with laying open the Arcana, or Secrets of Prudence, to the Eyes of every Reader.

THE narrow Spirit which appears in the Letters of these my Correspondents is the less surprizing, as it has shewn it self in all Ages: There is still extant an Epistle written by Alexander the Great to his Tutor Aristotle, upon that Philosopher's publishing some Part of his Writings; in which the Prince complains of his having made known to all the World, those Secrets in Learning which he had before communicated to him in private Lectures; concluding, That he had rather excel the rest of Mankind in Knowledge than in Power.

LUISA de Padilla, a Lady of great Learning and Countess of Aranda, was in like manner an gry with the famous Gratian, upon his publishing his Treatise of the Discreto; wherein she fancied that he had laid open those Maxims to common Readers, which ought only to have been reserved for the Knowledge of the Great.

THESE Objections are thought by many of somuch weight, that they often defend the above mention'd Authors, by affirming they have affected such an Obscurity in their Stile and Manne of Writing, that the every one may read their Works, there will be but very few who can comprehend their Meaning.

PERSIUS, the Latin Satirist, affected Ob scurity for another Reason; with which howeve Mr. Cowley is so offended, that writing to one of his Friends, You, says he, tell me, that you do not know whether Persius be a good Poet or no

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However, this Art of writing unintelligibly has been very much improved, and follow'd by feveral of the Moderns, who observing the general inclination of Mankind to dive into a Secret, and the Reputation many have acquired by concealing their Meaning under obscure Terms and Phrases, resolve, that they may be still more abstructe, to write without any Meaning at all. This Art, as it is at present practised by many eminent Authors, consists in throwing so many Words at a venture into different Periods, and leaving the curious Reader to find out the Meaning of them.

THE Egyptians, who made use of Hieroglyphicks to signify several things, expressed a Man
who consin'd his Knowledge and Discoveries alngether within himself, by the Figure of a DarkLanthorn closed on all sides; which, tho' it was
illuminated within, afforded no Manner of Light
or Advantage to such as stood by it. For my own
Part, as I shall from time to time communicate
to the Publick whatever Discoveries I happen to
make, I should much rather be compared to an ordinary Lamp which consumes and wastes it self
for the Benefit of every Passenger.

Ishall conclude this Paper with the Story of Rofurusius's Sepulchre. I suppose I need not inform my Readers that this Man was the Founder of the Roscrusian Sect, and that his Disciples still pretend to new Discoveries, which they are never to com-

municate to the rest of Mankind.

A certain Person having occasion to dig somewhat deep in the Ground where this Philosopher lay inter'd, met with a small Door having a Wall on each side of it. His Curiosity, and the Hopes of sinding some hidden Treasure, soon prompted him to sorce open the Door. He was immediate-Vol. V. A a

Iy surprized by a sudden Blaze of Light, and discovered a very fair Vault: At the upper end of it was a Statue of a Man in Armour sitting by a Table, and leaning on his Lest Arm. He held a Truncheon in his Right Hand, and had a Lamp burning before him. The Man had no sooner set one Foot within the Vault, than the Statue erecting it self from its leaning Posture, stood bolt upright; and upon the Fellow's advancing another Step, listed up the Truncheon in his Right Hand. The Man still ventur'd a third Step, when the Statue with a surious Blow broke the Lamp into a thousand Pieces, and lest his Guest in a sudden Darkness.

UPON the Report of this Adventure, the Country People soon came with Lights to the Sepulchre, and discover'd that the Statue, which was made of Brass, was nothing more than a Piece of Clock-work; that the Floor of the Vault was all loose, and underlaid with several Springs, which, upon any Man's entring, naturally produced that

which had happened.

ROSICRUCIUS, fay his Disciples, made use of this Method, to shew the World that he had re-invented the ever-burning Lamps of the Ancients, tho' he was resolved no one should reap any

Advantage from the Discovery.

N° 380. Friday, May 16.

Rivalem patienter babe-

Ovid.

SIR, Thursday, May 8 1712.

THE Character you have in the World of being the Lady's Philosopher, and the pret-

ty Advice I have seen you give to others in your Papers, makes me address my self to you in this

sbrupt manner, and do desire your Opinion what

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in this Age a Woman may call a Lover. have lately had a Gentleman that I thought made Pretentions to me, infomuch that most of my Friends took notice of it, and thought we were really married; which I did not take much pains to undeceive them, and especially a young Gentlewoman of my particular Acquaintance which was then in the Country. She coming to Town, and feeing our Intimacy fo great, the gave her ' felf the Liberty of taking me to task concerning it: I ingenuously told her we were not married, but I did not know what might be the Event. She foon got acquainted with the Gentleman, and was pleased to take upon her to examine him 'about it. Now whether a new Face had made a greater Conquest than the old, I'll leave you to judge: But I am informed that he utterly denied all Pretensions to Courtship, but withat professed a sincere Friendship for me; but whether Marriages are proposed by way of Friendhip or not, is what I defire to know, and what 'I may really call a Lover. There are fo many who talk in a Language fit only for that Charader, and yet guard themselves against speaking in direct Terms to the Point, that it is impossible to distinguish between Courtship and Conversation. I hope you will do me Justice both upon my Lover and my Friend, if they provoke me further: In the mean time I carry it with so equal a Behaviour, that the Nymph and the Swain too are mightily at a loss; each believes I, who know them both well, think my felf revenged in their Love to one another, which creates an irreconcileable Jealousy. If all comes right again, 'you shall hear further from,

SIR, Your most obedient Servant, Mirtilla. Mr. Mr. SPECTATOR,

April 28. 1712.

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YOUR Observations on Persons that have behav'd themselves irreverently at Church, I doubt not have had a good effect on some that have read them: But there is another Fault which has hitherto escaped your notice, I mean of such · Persons as are very zealous and punctual to perform an Ejaculation that is only preparatory to the Service of the Church, and yet neglect to 'join in the Service it self. There is an Instance of this in a Friend of WILL. HONEY COMB's, who fits opposite to me: He seldom comes in till the Prayers are about half over, and when he has enter'd his Seat (instead of joining with the "Congregation) he devoutly holds his Hat before his Face for three or four Moments, then bows to all his Acquaintance, fits down, takes a Pinch of Snuff, (if it be Evening Service perhaps a Nap) and spends the remaining time in surveying the Congregation. Now, Sir, what I would desire, is, that you will animadvert a little on this Gentleman's Practice. In my Opinion, this Gentleman's Devotion, cap-in-hand, is only a Compliance to the Custom of the Place, and goes no further than a little ecclesiastical Good-breeding. If you will not pretend to tell us the Motives that bring such Tristers to solemn Assemblies, yet let me desire that you will give this Letter a Place in your Paper, and I shall remain,

SIR,

The State of the State of the State of

Your obliged bumble Servant,

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Mr. SPECTATOR,

May the 5th.

THE Conversation at a Club, of which I am a Member, last Night falling upon Vanity and the Desire of being admired, put me in mind of relating how agreeably I was entertain'd at my own Door last Thursday by a clean fresh-colour'd Girl, under the most elegant and best furnished Milk-Pail I had ever observ'd. I was glad of ' fuch an Opportunity of feeing the Behaviour of 'a Coquet in low Life, and how she receiv'd the extraordinary Notice that was taken of her; which I found had affected every Muscle of her Face in the same manner as it does the Feature of a first-rate Toast at a Play, or in an Assembly. This Hint of mine made the Discourse turn upon the Sense of Pleasure, which ended in a ge-'neral Resolution, that the Milk-maid enjoys her Vanity as exquisitely as the Woman of Quality. 'I think it would not be an improper Subject for you to examine this Frailty, and trace it to all Conditions of Life; which is recommended to you as an Occasion of obliging many of your Readers, among the rest,

Your most bumble Servant,

T. B.

SIR.

OMING last Week into a Coffee house not far from the Exchange with my Bafket under my Arm, a Jew of confiderable Note, as I am inform'd, takes half a Dozen Oranges of me, and at the same time slides a Guinea into my Hand; I made him a Curtiy, and went my way: He follow'd me, and finding I was going about my Business, he came up with me, and told me plainly, that he gave me the Guinea with A a 3.

282 The SPECTATOR. No 380 No 38 no other Intent but to purchase my Person for an Hour. Did you so, Sir ? says I: You gave it me then to make me be wicked, I'll keep it to make me honest. However, not to be in the least ungrateful, I promise you I'll lay it out in a Couple of Rings, and wear them for your fake. I am ' so just, Sir, besides, as to give every Body that aks how I came by my Rings this Account of IH my Benefactor; but to fave me the Trouble of telling my Tale over and over again, I humbly an Ha beg the Favour of you so to tell it once for all, Chear and you will exttremely oblige, ten ra May 12. Your humble Servant, who a lanche 1712. Betty Lemon. does 1 prever St. Brides, May 15. 1712. SIR, Mirth IS a great deal of Pleasure to me, and, I & Glo dare say, will be no less Satisfaction to Chear you, that I have an Opportunity of informing Mind. you, that the Gentlemen and others of the Panity. rish of St. Brides, have raised a Charity-School of fifty Girls, as before of fifty Boys. You were t00 W · fo kind to recommend the Boys to the charitable and as World, and the other Sex hope you will do them of He the same Favour in Friday's Spectator for Sunevery 1 day next, when they are to appear with their Write humble Airs at the Parish Church of St. Brides. facred Sir, the Mention of this may possibly be servicefection able to the Children; and fure no one will omit Сн a good Action attended with no Expence. of the nature I am, SIR, on imp Your very humble Servant, is very are loc The Sexton. the He

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Nº 381.

Saturday, May 17.

Adjuam memento rebus in arduis Servare mentem, non secus in bonis Ab insolenti temperatam Latitia, moriture Delli,

Hor

Have always preferr'd Chearfulness to Mirth. The latter, I consider as an Act, the former as an Habit of the Mind. Mirth is short and transient, Chearfulness fixed and permanent. Those are often raised into the greatest Transports of Mirth, who are subject to the greatest Depressions of Melancholy. On the contrary, Chearfulness, tho' it does not give the Mind such an exquisite Gladness, prevents us from falling into any Depths of Sorrow. Mirth is like a Flash of Lightning, that breaks thro' a Gloom of Clouds, and glitters for a moment; Chearfulness keeps up a kind of Day-light in the Mind, and fills it with a steddy and perpetual Serenity.

MEN of austere Principles look upon Mirth as too wanton and dissolute for a State of Probation, and as filled with a certain Triumph and Insolence of Heart, that is inconsistent with a Life which is every moment obnoxious to the greatest Dangers. Writers of this Complexion have observed, that the saired Person who was the great Pattern of Person.

fection was never feen to laugh.

CHEARFULNESS of Mind is not liable to any of these Exceptions; it is of a serious and composed mature, it does not throw the Mind into a Condition improper for the present State of Humanity, and is very conspicuous in the Characters of those who are looked upon as the greatest Philosophers among the Heathens, as well as among those who have been deservedly esteemed as Saints and holy Menumong Christians.

IF

IF we consider Chearfulness in three Lights, with regard to our selves, to those we converse with, and to the great Author of our Being, it will not a little recommend it self on each of these accounts. The Man who is possessed of this excellent Frame of Mind, is not only easy in his Thoughts, but a perfect Master of all the Powers and Faculties of his Soul: His Imagination is always clear, and his Judgment undisturbed: His Temper is even and unrussed, whether in Action or in Solitude. He comes with a Relish to all those Goods which Nature has provided for him, tastes all the Pleasures of the Creation which are poured about him, and does not feel the full Weight of those accidental Evils which may befal him.

IF we consider him in relation to the Persons whom he converses with, it naturally produces Love and Good-will towards him. A chearful Mind is not only disposed to be affable and obliging, butraisses the same good Humour in those who come within its Insluence. A Man finds himself pleased, he does not know why, with the Chearfulness of his Companion: It is like a sudden Sun-shine that awakens a secret Delight in the Mind, without her attending to it. The Heart rejoices of its own accord, and naturally slows out into Friendship and Benevolence towards the Person who has so kindly an Effect upon it.

WHEN I consider this chearful State of Mindin its third Relation, I cannot but look upon it as a constant habitual Gratitude to the great Author of Nature. An inward Chearfulness is an implicit Praise and Thanksgiving to Providence under all its Dispensations. It is a kind of Acquiescence in the State wherein we are placed, and a secret Approbation of the Divine Will in his Conduct towards Man.

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THERE are but two things which, in my Opi. nion, can reasonably deprive us of this Chearfulness of Heart. The first of these is the Sense of Guilt. A Man who lives in a State of Vice and Impenitence, can have no Title to that Evenness and Tranguillity of Mind which is the Health of the Soul, and the natural Effect of Virtue and Innocence. Chearfulness in an ill Man deserves a harder Name than Language can furnish us with, and is many degrees beyond what we commonly call Folly or Madness.

ATHEISM, by which I mean a disbelief of a Supreme Being, and consequently of a future State, under whatsoever Titles it shelters it self, may likewife very reasonably deprive a Man of this Chearfulness of Temper. There is something so particular-I gloomy and offensive to human Nature in the prospect of Non-Existence, that I cannot but wonder, with many excellent Writers, how it is possihe for a Man to out-live the Expectation of it. For my own part, I think the Being of a God is so lithe to be doubted, that it is almost the only Truth we are fure of, and fuch a Truth as we meet with nevery Object, in every Occurrence, and in every Thought. If we look into the Characters of this Tribe of Infidels, we generally find they are made p of Pride, Spleen, and Cavil: It is indeed no wonder, that Men, who are uneasy to themselves, hould be so to the rest of the World; and how is possible for a Man to be otherwise than uneasy himself, who is in danger every moment of loing his entire Existence, and dropping into Nothing?

THE vicious Man and Atheist have therefore no retence to Chearfulness, and would act very unteasonably, should they endeavour after it. It is imoffible for any one to live in Good-Humour, and ajoy his present Existence, who is apprehensive ei-

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ther of Torment or of Annihilation; of being mi-

ferable, or of not being at all.

AFTER having mentioned these two great Principles, which are destructive of Chearfulness in their own Nature, as well as in right Reason, I cannot think of any other that ought to banish this happy Temper from a virtuous Mind. Pain and Sickness Shame and Reproach, Poverty and old Age, nay Death it self, considering the shortness of their Duration, and the Advantage we may reap from them do not deserve the Name of Evils. A good Mind may bear up under them with Fortitude, with Indo lence, and with Chearfulness of Heart. The tossing of a Tempest does not discompose him, which he is sure will bring him to a joyful Harbour.

A Man, who uses his best Endeavours to live ac cording to the Dictates of Virtue and right Reason has two perpetual Sources of Chearfulness; in the Confideration of his own Nature, and of that Be ing on whom he has a Dependance. If he look into himself, he cannot but rejoice in that Existence which is so lately bestowed upon him, and which after Millions of Ages, will be still new, and still in its Beginning. How many Self-Congratulation naturally arise in the Mind, when it reflects on this its Entrance into Eternity, when it takes a view o those improveable Faculties, which in a few Years and even at its first setting out, have made so con siderable a Progress, and which will be still recei ving an Increase of Perfection, and consequently at Increase of Happiness? The Consciousness of suc a Being spreads a perpetual Diffusion of Joy through the Soul of a virtuous Man, and makes him look upon himself every moment as more happy than h knows how to conceive.

THE fecond Source of Chearfulness to a good Mind, is its Consideration of that Being on whom we have our Dependance, and in whom, though

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we behold him as yet but in the first faint Discoveies of his Perfections, we see every thing that we an imagine as great, glorious, or amiable. We and our selves every where upheld by his Goodness. and furrounded with an Immensity of Love and Mercy. In short, we depend upon a Being, whose Power qualifies him to make us happy by an Infiniy of Means, whose Goodness and Truth engage im to make those happy who desire it of him, and whose Unchangeableness will secure us in this Happiness to all Eternity.

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SUCH Confiderations, which every one should perpetually cherish in his Thoughts, will banish from us all that secret Heaviness of Heart which unthinking Men are subject to when they lie under no real Affliction, all that Anguish which we may feel from an Evil that actually oppresses us, to which I may likewise add those little Cracklings of Mirth and Folly that are apter to betray Virtue than Support it; and establish in us such an even and chear-Temper, as makes us pleasing to our selves, withose with whom we converse, and to him whom we were made to please.

Nº 382. Monday, May 19.

Habes confitentem reum. Tull.

Ought not to have neglected a Request of one of my Correspondents so long as I have; but dare say I have given him Time to add Practice Profession. He sent me some time ago a Bottle a two of excellent Wine to drink the Health of a Gentleman, who had by the Penny-Post advertised im of an egregious Error in his Conduct. My Correspondent received the Obligation from an unfrown Hand with the Candour which is natural to ningenuous Mind; and promises a contrary Behaviour

haviour in that Point for the future: He will offend his Monitor with no more Errors of that kind, but thanks him for his Benevolence. This frank Carriage makes me reflect upon the amiable Atonement a Man makes in an ingenuous Acknowledgment of a Fault: All fuch Miscarriages as flow from Inadvertency are more than repaid by it; for Reason, though not concerned in the Injury, employs all its Force in the Atonement. He that fays, he did not design to disoblige you in such an Action, does as much as if he should tell you, that tho' the Circumstance which displeased was never in his Thoughts. he has that Respect for you, that he is unsatisfied till it is wholly out of yours. It must be confessed, that when an Acknowledgment of Offence is made out of Poorness of Spirit, and not Conviction of Heart, the Circumstance is quite different: But in the Cafe of my Correspondent, where both the Notice is taken and the Return made in private, the Affair begins and ends with the highest Grace on each fide. To make the Acknowledgment of Fault in the highest manner graceful, it is lucky when the Circumstances of the Offence place him above any ill Consequences from the Resentment of the Person offended. A Dauphin of France, up on a Review of the Army, and a Command of the King to alter the Posture of it by a March of one of the Wings, gave an improper Order to an Officer at the Head of a Brigade, who told his Highness, he prefumed he had not received the last Orders, which were to move a Contrary Way. The Prince, instead of taking the Admonition which was delivered in a Manner that accounted for his Error with Safety to his Understanding, shaked a Cane at the Officer; and with the Return of opprobrious Language, perfifted in his own Orders. The whole Matter came necessarily before the King, who commanded his Son, on foot, to lay his right

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often in Stile, 1 the rep Vo right Hand on the Gentleman's Stirrup as he sat on Horseback in Sight of the whole Army, and ask his Pardon. When the Prince touched his Stirrup, and was going to speak, the Officer, with an incredible Agility, threw himself on the Earth, and hissed his Feet.

THE Body is very little concerned in the Pleafures or Sufferings of Souls truly great; and the Reparation, when an Honour was designed to this Soldier, appeared as much too great to be born by his Gratitude, as the Injury was intolerable to his

Resentment.

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WHEN we turn our Thoughts from these extraordinary Occurrences into common Life, we fee an ingenuous kind of Behaviour not only make up for Faults committed, but in a Manner expiate them in the very Commission. Thus many things wherein a Man has pressed too far, he implicitly excuses, by owning, This is a Trespass; you'll pardon my Confidence; I am sensible I have no Pretenfon to this Favour, and the like. But commend me to those gay Fellows about Town who aredireally impudent, and make up for it no otherwise than by calling themselves such, and exulting in it. But this fort of Carriage, which prompts a Man against Rules to urge what he has a Mind to, is pardonable only when you fue for another. When you are confident in Preference of your felf to others of equal Merit, every Man that loves Virtue and Modesty ought, in Defence of those Qualities, to oppose you: But, without considering the Morality of the Thing, let us at this Time behold only the natural Consequence of Candour when we speak of our selves.

THE SPECTATOR writes often in an Elegant, often in an Argumentative, and often in a Sublime Stile, with equal Success; but how would it hurt the reputed Author of that Paper to own, that of Vol. V. Bb

the most beautiful Pieces under his Title, he is barely the Publisher? There is nothing but what a Man really performs, can be an Honour to him; what he takes more than he ought in the Eye of the World, he lofes in the Conviction of his own Heart and a Man must lose his Consciousness, that is his very Self, before he can rejoice in any Falshood without inward Mortification.

Who has not seen a very Criminal at the Bar when his Counsel and Friends have done all that they could for him in vain, prevail upon the whole Affembly to pity him, and his Judge to recommend his Case to the Mercy of the Throne, with out offering any Thing new in his Defence, but that he, whom before we wished convicted, be came so out of his own Mouth, and took upon himself all the Shame and Sorrow we were just be fore preparing for him? The great Opposition to this kind of Candour, arises from the unjust Ide People ordinarily have of what we call a high Spi rit. It is far from Greatness of Spirit to persist in the Wrong in any thing, nor is it a Diminution of Greatness of Spirit to have been in the Wrong Perfection is not the Attribute of Man, therefor he is not degraded by the Acknowledgment of a Imperfection: But it is the Work of little Mind to imitate the Fortitude of great Spirits on worth Occasions, by Obstinacy in the Wrong. This Ob Rinacy prevails so far upon them, that they make extend to the Defence of Faults in their very Se vants. It would swell this Paper to too great Length, should I insert all the Quarrels and Debate which are now on foot in this I own; where on Party, and in some Cases both, is sensible of being on the faulty side, and have not Spirit enough t acknowledge it. Among the Ladies the Case isve ry common, for there are very few of them wh know that it is to maintain a true and high Spirit

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nd to scorn so pitiful a Shame, as that which disables the Heart from acquiring a Liberality of Affections and Sentiments. The candid Mind, by acknowledging and discarding its Faults, has Reason and Truth for the Foundation of all its Passions and Desires, and consequently is happy and simple; the disingenuous Spirit by Indulgence of one acknowledged Error, is intangled with an After-Life of Guilt, Sorrow, and Perplexity.

N° 383. Tuesday, May 20.

Criminibus debent Hortos -

Hor.

A S I was fitting in my Chamber, and thinking A on a Subject for my next Spectator, I heard two or three irregular Bounces at my Landlady's Door, and upon the opening of it, a loud chearful Voice enquiring whether the Philosopher was at home. The Child who went to the Dooranswered very innocently, that he did not lodge there. immediately recollected that it was my good Friend Sir ROGER's Voice; and that I had promised to go with him on the Water to Spring-Garden, in case it proved a good Evening. The Knight put me in mind of my Promise from the Bottom of the Stair-Case, but told methat if I was speculating he would stay below till I had done. Upon my coming down, I found all the Children of the Family got about my old Friend, and my Landlady herself, who is a notable prating Gossip, engaged in a Conference with him; being mightily pleased with his stroaking her little Boy upon the Head, and bidding him be a good Child, and mind his Book.

WE were no sooner come to the Temple Stairs, but we were surrounded with a Croud of Water-men, offering us their respective Services. Sir Ro-

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GER, after having looked about him very attentively fpied one with a Wooden-Leg, and immediately gave him Orders to get his Boat ready. As we were walking towards it, You must know, says Sir ROGER, I never make use of any Body to row me, that has not either lost a Leg or an Arm. I would rather bate him a sew Strokes of his Oar, than not employ an honest Man that has been wounded in the Queen's Service. If I was a Lord or a Bishop, and kept a Barge, I would not put a Fellow in my Live-

Ty that had not a Wooden-Leg.

My old Friend, after having seated himself, and trimmed the Boat with his Coachman, who, being a very fober Man, always ferves for Ballast on these Occasions, we made the best of our way for Fox-Hall. Sir ROGER obliged the Waterman to give us the History of his right Leg, and hearing that he had left it at La Hogue, with many Particulars which passed in that glorious Action, the Knight in the Triumph of his Heart made several Reflections on the Greatness of the British Nation; as, that one Englishman could beat three Frenchmen; that we cou'd never be in Danger of Popery to long as we took Care of our Fleet; that the Thames was the noblest River in Europe; that London-Bridge was a greater Piece of Work than any of the seven Wonders of the World; with many other honest Prejudices which naturally cleave to the Heart of a true Englishman.

AFTER some short Pause, the old Knight turning about his Head twice or thrice, to take a Survey of this great Metropolis, bid me observe how thick the City was set with Churches, and that there was scarce a single Steeple on this side Temple-Bar. A most Heathenish Sight! says Sir Roger: There is no Religion at this End of the Town. The fifty new Churches will very much mend the Prospect; but Church-work is slow!

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I do not remember I have any where mentioned. in Sir ROGER's Character, his Custom of faluting every Body that passes by him with a Good-morrow or a Good-night. This the old Man does out of the Overflowings of his Humanity, though at the fame time it renders him so popular among all his Country Neighbours, that it is thought to have gone a good way in making him once or twice Knight of the Shire. He cannot forbear this Exercise of Benevolence even in Town, when he meets with any one in his morning or evening Walk. It broke from him to feveral Boats that passed by us upon the Water; but to the Knight's great Surprize, as he gave the Good-night to two or three young Fellows a little before our Landing, one of them, inflead of returning the Civility, asked us what queer old Putt we had in the Boat, and whether he was not ashamed to go a Wenching at his Years? with a great deal of the like Thames-Ribaldry. Sir Ro-GER seemed a little shocked at first, but at length alluming a Face of Magistracy, told us, That if he were a Middlesex Justice, he would make such Vagrants know that her Majesty's Subjects were no more to be abused by Water than by Land.

We were now arrived at Spring-Garden, which is exquisitely pleasant at this Time of Year. When I considered the Fragrancy of the Walks and Bowers, with the Choirs of Birds that sung upon the Trees, and the loose Tribe of People that walked under their Shades, I could not but look upon the Place as a kind of Mahometan Paradise. Sir Roger told me it put him in mind of a little Coppice by his House in the Country, which his Chaplain used to call an Aviary of Nightingales. You must understand, says the Knight, there is nothing in the World that pleases a Man in Love so much as your Nightingale. Ah, Mr. Spectator!

B b 3

my felf, and thought on the Widow by the Musick of the Nightingale! He here fetched a deep Sigh, and was falling into a Fit of musing, when a Mask, who came behind him, gave him a gentle Tap up-

on the Shoulder, and asked him if he would drink a Bottle of Mead with her? But the Knight being startled at so unexpected a Familiarity, and displeased to be interrupted in his Thoughts of the Widow, told her, She was a wanton Baggage, and bid her

go about her Business.

WE concluded our Walk with a Glass of Burton-Ale, and a Slice of Hung-Beef. When we had done cating our selves, the Knight called a Waiter to him, and bid him carry the remainder to a Waterman that had but one Leg. I perceived the Fellow stared upon him at the oddness of the Message, and was going to be saucy; upon which I ratified the Knight's Commands with a peremptory Look.

As we were going out of the Garden, my old Friend thinking himself obliged, as a Member of the Quorum, to animadvertupon the Morals of the Place, told the Mistress of the House, who sat at the Bar, That he should be a better Customer to her Garden, if there were more Nightingales, and fewer Strumpets.

N°. 384. Wednesday, May 21.

Hague, May 24. N. S. The same Republican Hands, who have so often since the Chevalier de St. George's Recovery, killed him in our publick Prints, have now reduced the young Dauphin of France to that desperate Condition of Weakness, and Death it self, that it is hard to conjecture what Method they will take to bring him to Life again. Mean time we are assured by a very good Hand from Paris, That on the 20th Instant this young Prince was as well as ever he was known to be since the

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Day of his Birth. As for the other, they are now sending his Ghost, we suppose, (for they never had the Modesty to contradict their Assertions of his Death) to Commerci in Lorrain, attended only by four Gentlemen, and a few Domesticks of little Consideration. The Baron de Bothmar having delivered in his Credentials, to qualify him as an Ambassador to this State, (an Office to which his greatest Enemies will acknowledge him to be equal) is gone to Utrecht, whence he will proceed to Hannover, but not stay long at that Court, for fear the Peace should be made during his lamented Absence.

Post-Boy, May 20.

Should be thought not able toread, should I over-I look some excellent Pieces lately come out. My Lord Bishop of St. Asaph has just now published some Sermons, the Preface to which feems to me to determine agreat Point. He has, like a good Man and a good Christian, in opposition to all the Flattery and base Submission of false Friends to Princes, asserted, that Christianity left us where it found us as to our Civil Rights. The present Entertainment shall consist only of a Sentence out of the Post-Boy, and the said Preface of the Lord of St. Asaph. I should think it a little odd if the Author of the Post-Boy should with Impunity call Men Republicans for a Gladness on Report of the Death of the Pretender; and treat Baron Bothmar, the Minister of Hannover, in such a manner as you see in my Motto. I must own, I think every Man in England concerned to Support the Sucsellion of that Family.

THE publishing a few Sermons, whilst I live, the latest of which was preached about eight Years since, and the first above seventeen, will make it very natural for People to enquire into the Occasion of doing so: And to such I do very willingly assign these following Reasons.

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The SPECTATOR. No 384 296

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FIRST, From the Observations I have been able to make, for these many Years last past, upon our publick Affairs; and from the natural Tendency of several Principles and Practices, that have of late been studiously revived; and from what has followed thereupon, I could not help both fearing and presaging, that these Nations

would sometime or other, if ever we should have an enterprizing Prince upon the Throne, of more

Ambition than Virtue, Justice, and true Honour, fall into the way of all other Nations, and lose

their Liberty. ' Nor could I help forefeeing to whose Charge a great deal of this dreadful Mischief, whenever it should happen, would be laid, whether justly or unjustly was not my Business to determine; but I resolved, for my own particular part, to deliver my felf, as well as I could, from the Reproaches and the Curfes of Posterity, by publickby declaring to all the World, That although in the constant Course of my Ministry, I have never failed, on proper occasions, to recommend, urge, and infift upon the loving, honouring, and the reverencing the Prince's Person, and holding it, according to the Laws, inviolable and facred; and paying all Obedience and Submission to the Laws, though never fo hard and inconvenient to private People: Yet did I never think my felf at liberry, or authorized to tell the People, that either Christ, St. Peter, or St. Paul, or any other Holy Writer, had, by any Doctrine delivered by them, subverted the Laws and Constitutions of the Country in which they lived, or put them in a worse Condition, with respect to their Civil Liberties, than they would have been had they not been Christians. I ever thought it a most impious Blasphemy against that holy Religion, to father any thing upon it that might encourage Tyranny, · Opbeen

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Oppression, or Injustice in a Prince, or that easi-'ly tended to make a free and happy People Slaves and Miserable. No: People may make themfelves as wretched as they will, but let not God be called into that wicked Party. When Force, and Violence, and hard Necessity have brought the Yoak of Servitude upon a People's Neck. Religion will supply them with a patient and submissive Spirit under it till they can innocently shake it off; but certainly Religion never puts it on. This always was, and this at present is, my Judgment of these Matters: And I would be transmitted to Posterity (for the little share of time fuch Names as mine can live) under the Character of one who lov'd his Country, and would be thought a good Englishman, as well as a good Clergyman.

THIS Character I thought would be transmitted by the following Sermons, which were made for, and preached in a private Audience, when I could think of nothing else but doing my Duty on the Occasions that were then offered by God's Providence, without any manner of defign of making them publick: And for that reason I give them now as they were then delivered; by which I hope to fatisfy those People who have objected a Change of Principles to me, as if I were not now the same Man I formerly was. I never had but one Opinion of these Matters; and that I think is so reasonable and well grounded, that I believe

I never can have any other.

'ANOTHER Reason of my publishing these Sermons at this time, is, that I have a mind to do my felf some Honour, by doing what Honour I could to the Memory of two most excellent Princes, and who have very highly deserved at the hands of all the People of these Dominions, who have any true Value for the Protestant

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The SPECTATOR. No 384. Religion, and the Constitution of the English Government, of which they were the great Deliverers and Defenders. I have lived to see their illustrious Names very rudely handled, and the great Benefits they did this Nation treated flightly and contemptuously. I have lived to see our Deliverance from Arbitrary Power and Popery, traduced and vilified by some who formerly thought it was their greatest Merit, and made it part of their Boast and Glory to have had a little hand and share in bringing it about; and others who, without it, must have lived in Exile, Poverty, and Misery, meanly disclaiming it, and using ill the glorious Instruments thereof. Who could expect fuch a Requital of fuch Merit? I have, I own it, an Ambition of exempting my felf from the Number of unthankful People: And as I loved and honoured those great Princes living, and lamented over them when dead, so I would gladly raise them up a Monument of Praise as lasting as any thing of mine can be; and I chuse to do it at this time, when it is so unfashionable a thing to speak honourably of them. 'THE Sermon that was preached upon the Duke of Gloucester's Death was printed quickly after, and is now, because the Subject was so suitable,

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of Gloucester's Death was printed quickly after, and is now, because the Subject was so suitable, join'd to the others. The Loss of that most promising and hopeful Prince was, at that time, I saw, unspeakably great; and many Accidents since have convinced us, that he could not have been over-valued. That precious Life, had it pleased sed God to have prolonged it the usual Space, had saved us many Fears and Jealousies, and dark Distrusts, and prevented many Alarms, that have long kept us, and will keep us still, waking and uneasy. Nothing remained to comfort and support us under this heavy Stroke, but the Necessisty it brought the King and Nation under, of set

No 384. The SPECTATOR. 299 tling the Succession in the House of HANNO-'VER, and giving it an Hereditary Right, by Act of Parliament, as long as it continues Protestant. So much good did God, in his merciful Providence, produce from a Misfortune, which we could never otherwise have sufficiently deplored! THE fourth Sermon was preached upon the Oueen's Accession to the Throne, and the first 'Year in which that Day was solemnly observed, (for, by some Accident or other, it had been overlooked the Year before;) and every one will fee, without the Date of it, that it was preached very early in this Reign, fince I was able only to pro-'mise and presage its future Glories and Successes, 'from the good Appearances of Things, and the happy Turn our Affairs began to take; and could 'not then count up the Victories and Triumphs that for leven Years after, made it, in the Pro-' phet's Language, a Name and a Praise among all the People of the Earth. Never did seven such ' Years together pass over the Head of any English ' Monarch, nor cover it with fo much Honour: 'The Crown and Scepter seemed to be the Queen's 'least Ornaments; those, other Princes wore in 'common with her, and her great personal Virtues were the same before and since: but such was 'the Fame of her Administration of Affairs at 'home, such was the Reputation of her Wisdom 'and Felicity in chusing Ministers, and such was then esteemed their Faithfulness and Zeal, their Diligence and great Abilities in executing her 'Commands; to fuch a height of military Glory ' did her great General and her Armies carry the British Name abroad; such was the Harmony and Concord betwixt her and her Allies, and fuch was the Bleffing of God upon all her Counsels and Undertakings, that I am as fure as History

can make me, no Prince of ours was ever yet

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Nº 385.

May 2. 1712,

Thursday, May 22.

-Thesea pectora juncta fide.

I Intend the Paper for this Day as a loose Essay upon Friendship, in which I shall throw my Observations together without any set Form, that I may avoid repeating what has been often said on this Subject.

FRIENDSHIP is a strong and babitual Inclination in two Persons to promote the Good and Happiness of one another. Tho' the Pleasures and Advantages of Friendship have been largely celebrated by the best moral Writers, and are considered by No 385

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all as great Ingredients of human Happiness, we very rarely meet with the Practice of this Virtue

in the World.

EVERY Man is ready to give in a long Catalogue of those Virtues and good Qualities he expects to find in the Person of a Friend, but very sew of us are careful to cultivate them in our selves.

Love and Esteem are the first Principles of Friendship, which always is imperfect where either

of these two is wanting.

As, on the one hand, we are foon ashamed of loving a Man whom we cannot esteem; so, on the other, tho' we are truly sensible of a Man's Abilities, we can never raise our selves to the Warmths of Friendship, without an affectionate Good-will towards his Person.

FRIENDSHIP immediately banishes Envy under all its Disguises. A Man who can once doubt whether he should rejoice in his Friend's being happier than himself, may depend upon it that he is an

utter Stranger to this Virtue.

THERE is fomething in Friendship so very great and noble, that in those sictious Stories which are invented to the Honour of any particular Person, the Authors have thought it as necessary to make their Hero a Friend as a Lover. Achilles has his Patroclus, and Æneas his Achates. In the first of these Instances we may observe, for the Reputation of the Subject I am treating of, that Greece was almost ruin'd by the Hero's Love, but was preserved by his Friendship.

THE Character of Achates suggests to us an Observation we may often make on the Intimacies of great Men, who frequently chuse their Companions rather for the Qualities of the Heart than those of the Head, and prefer Fidelity in an easy inofsensive complying Temper to those Endowments

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which make a much greater Figure among Mankind. I do not remember that Achates, who is represented as the first Favourite, either gives his Advice, or firikes a Blow, thro' the whole Aneid.

A Friendship which makes the least Noise, is wery often most useful: for which Reason I should

prefer a prudent Friend to a zealous one.

ATTICUS, one of the best Men of antient Rome, was a very remarkable Instance of what I am here speaking. This extraordinary Person, amidst the Civil Wars of his Country, when he saw the Designs of all Parties equally tended to the Subversion of Liberty, by constantly preserving the Esteem and Affection of both the Competitors, found means to ferve his Friends on either fide; and while he fent Money to young Marius, whose Father was declared an Enemy of the Commonwealth, he was himself one of Scylla's chief Favourites, and always near that General.

DURING the War between Cafar and Pompey, he still maintained the same Conduct. After the Death of Casar he sent Money to Brutus in his Troubles, and did a thousand good Offices to Anthony's Wife and Friends when that Party seemed ruined. Lastly, even in that bloody War between Anthony and Augustus, Atticus still kept his Place in both their Friendships; insomuch that the first, fays Cornelius Nepos, whenever he was absent from Rome in any part of the Empire, writ punctually to him what he was doing, what he read, and whither he intended to go; and the latter gave him constantly an exact Account of all his Affairs.

A Likeness of Inclinations in every Particular is fo far from being requisite to form a Benevolence in two Minds towards each other, as it is generally imagined, that I believe we shall find some of the firmest Friendships to have been contracted between Persons of different Humours; the Mind being of-

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ten pleased with those Persections which are new to it, and which it does not find among its own Accomplishments. Besides that a Man in some measure supplies his own Desects, and fancies himself at second hand possessed of those good Qualities and Endowments, which are in the Possession of him who in the Eye of the World is looked on as his other self.

THE most difficult Province in Friendship is the letting a Man see his Faults and Errors; which should, if possible, be so contrived, that he may perceive our Advice is given him not so much to please our selves as for his own Advantage. The Reproaches therefore of a Friend should always be

frictly just, and not too frequent.

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THE violent Desire of pleasing in the Person reproved, may otherwise change into a Despair of doing it, while he finds himself censur'd for Faults he is not conscious of. A Mind that is softened and humaniz'd by Friendship, cannot bear frequent Reproaches; either it must quite sink under the Oppression, or abate considerably of the Value and Esteem it had for him who bestows them.

THE proper Business of Friendship is to inspire Life and Courage; and a Soul thus supported, outdoes it self: whereas if it be unexpectedly deprived

of these Succours, it droops and languishes.

WE are in some measure more inexcusable if we violate our Duties to a Friend, than to a Relation; since the former arise from a voluntary Choice, the latter from a Necessity to which we

could not give our own Consent.

As it has been said on one side, that a Man ought not to break with a faulty Friend, that he may not expose the Weakness of his Choice; it will doubtless hold much stronger with respect to a worthy one, that he may never be upbraided for having lost

The SPECTATOR. No 386. 304 so valuable a Treasure which was once in his Posfeffion.

Nº 386.

Friday, May 23.

Cum Tristibus severe, cum Remissis jucunde, cum Senibus graviter, cum Juventute comiter vivere.

Tull.

THE Piece of Latin on the Head of this Paper is part of a Character extremely vicious, but I have fet down no more than may fall in with the Rules of Justice and Honour. Cicero spoke it of Cataline, who, he said, lived with the Sad severely, with the Chearful agreeably, with the Old gravely, with the Young pleasantly; he added, with the Wicked boldly, with the Wanton lasciviously. The two last Instances of his Complaisance I forbear to consider, having it in my Thoughts at present only to speak of obsequious Behaviour as it sits upon a Companion in Pleasure, not a Man of Defign and Intrigue. To vary with every Humour in this manner, cannot be agreeable, except it comes from a Man's own Temper and natural Complexion; to do out of an Ambition to excel that way, is the most fruitless and unbecoming Prostitution imaginable. To put on an artful Part to obtain no other End but an unjust Praise from the Undiscerning, is of all Endeavours the most despicable. A Man must be fincerely pleased to become Pleasure, or not to interrupt that of others: For this Reason it is a most calamitous Circumstance, that many People who want to be alone, or should be so, will come into Conversation. It is certain, that all Men who are the least given to Reflection, are seized with an Inclination that way; when, perhaps, they had rather be inclined to Company: but indeed they had better go home, and be tired with themfelves,

felves, ver th comm ficulty except should the Co of the to be becaus what i

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selves, than force themselves upon others to recover their Good-humour. In all this the Cases of communicating to a Friend a sad Thought or Difficulty, in order to relieve a heavy Heart, stands excepted; but what is here meant, is, that a Man should always go with Inclination to the Turn of the Company he is going into, or not pretend to be of the Party. It is certainly a very happy Temper to be able to live with all kinds of Dispositions, because it argues a Mind that lies open to receive what is pleasing to others, and not obstinately bent

on any Particularity of its own.

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THIS is it that makes me pleased with the Character of my good Acquaintance Acasto. You meet him at the Tables and Conversations of the Wise. the Impertinent, the Grave, the Frolick, and the Witty; and yet his own Character has nothing in it that can make him particularly agreeable to any one Sect of Men: but Acasto has natural good Sense, Good nature and Discretion, so that every Man enjoys himself in his Company; and though Atasto contributes nothing to the Entertainment. he never was at a Place where he was not welcome a fecond time. Without these subordinate good Qualities of Acasto, a Man of Wit and Learning would be painful to the Generality of Mankind, instead of being pleasing. Witty Men are apt to imagine they are agreeable as fuch, and by that means grow the worst Companions imaginable; they deride the Absent or rally the Present in a wrong manner, not knowing that if you pinch or tickle a Man till he is uneasy in his Seat, or ungracefully distinguished from the rest of the Company, you equally hurt him.

I was going to fay, the true Art of being agreeable in Company, (but there can be no such thing as Art in it) is to appear well pleased with those you are engaged with, and rather to seem well en-

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tertained, than to bring Entertainment to others. A Man thus disposed is not indeed what we ordinarily call a good Companion, but effentially is fuch, and in all the Parts of his Conversation has fomething friendly in his Behaviour, which conciliates Mens Minds more than the highest Sallies of Wit or Starts of Humour can possibly do. The Feebleness of Age in a Man of this Turn, has fomething which should be treated with Respect even in a Man no otherwise venerable. The Forwardness of Youth, when it proceeds from Alacrity and not Insolence, has also its Allowan-The Companion who is formed for fuch by Nature, gives to every Character of Life its due Regards, and is ready to account for their Imperfections, and receive their Accomplishments as if they were his own. It must appear that you receive Law from, and not give it to your Company, to make you agreeable.

I remember Tully, speaking, I think, of Anthony, says, That in eo facetie erant, que nulla arte tradi possunt: He had a witty Mirth, which could be acquired by no Art. This Quality must be of the kind of which I am now speaking; for all forts of Behaviour which depend upon Observation and Knowledge of Life, is to be acquired: But that which no one can describe, and is apparently the Act of Nature, must be every where prevalent, because every thing it meets is a fit Occasion to exert it; for he who follows Nature, can never be im-

proper or unfeasonable.

How unaccountable then must their Behaviour be, who, without any manner of Consideration of what the Company they have just now entered are upon, give themselves the Air of a Messenger, and make as distinct Relations of the Occurrences they last met with, as if they had been dispatched from those they talk to, to be punctually exact in a ReNo 386 port of those 1 fresh N Part o ring the whethe Stocks ployed other I tell you because not dv ledged this W for wr

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port of those Circumstances? It is unpardonable to those who are met to enjoy one another, that a fielh Man shall pop in, and give us only the last Part of his own Life, and put a stop to ours during the History. If such a Man comes from Change, whether you will or not, you must hear how the Stocks go; and tho' you are ever so intently employed on a graver Subject, a young Fellow of the other End of the Town will take his place, and tell you, Mrs. Such-a-one is charmingly handsome, because he just now saw her. But I think I need not dwell on this Subject, fince I have acknowledged there can be no Rules made for excelling this Way; and Precepts of this kind fare like Rules for writing Poetry, which, 'tis faid, may have prevented ill Poets, but never made good ones.

Nº 387.

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Saturday, May 24.

Quid pure tranquillet-

Hor.

IN my last Saturday's Paper I spoke of Chearfulness as it is a moral Habit of the Mind, and accordingly mentioned such moral Motives as are apt to cherish and keep alive this happy Temper in the Soul of Man: I shall now consider Chearfulness in its natural State, and restect on those Motives to it, which are indifferent either as to Virtue or Vice.

CHEARFULNESS is, in the first place, the best Promoter of Health, Repinings and secret Murmurs of Heart, give imperceptible Strokes to those delicate Fibres of which the vital Parts are composed, and wear out the Machine insensibly; not to mention those violent Ferments which they stir up in the Blood, and those irregular disturbed Motions which they raise in the animal Spirits. I scarce remember, in my own Observation, to have met with many old Men, or with such, who (to use our

our English Phrase) wear well, that had not at least a certain Indolence in their Humour, if not a more than ordinary Gaiety and Chearfulness of Heart. The Truth of it is, Health and Chearfulness mutually beget each other; with this Difference, that we seldom meet with a great Degree of Health which is not attended with a certain Chearfulness, but very often see Chearfulness where there is no great Degree of Health.

CHEARFULNESS bears the same friendly Regard to the Mind as to the Body: It banishes all anxious Care and Discontent, sooths and composes the Passions, and keeps the Soul in a perpetual Calm. But having already touched on this last Consideration, I shall here take notice, that the World, in which we are placed, is filled with innumerable Objects that are proper to raise and keep alive this

IF we consider the World in its Subserviency to Man, one would think it was made for our Use; but if we consider it in its natural Beauty and Harmony, one would be apt to conclude it was made for our Pleasure. The Sun, which is as the great Soul of the Universe, and produces all the Necessaries of Life, has a particular Instuence in chearing the Mind of Man, and making the

THOSE several living Creatures which are made for our Service or Sustenance, at the same time either fill the Woods with their Musick, surnish us with Game, or raise pleasing Ideas in us by the Delightfulness of their Appearance. Fountains, Lakes, and Rivers are as refreshing to the Imagination, as to the Soil through which they pass.

THERE are Writers of great Distinction, who have made it an Argument for Providence that the whole Earth is covered with Green, rather than with any other Colour, as being such a right Mixture of

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Nº 387.

Light and Shade, that it comforts and strengthens the Eye instead of weakning or grieving it. For this Reafon feveral Painters have a green Cloth hanging near them, to ease the Eye upon, after too great an Application to their Colouring. A famous modern Philosopher accounts for it in the following manner: All Colours that are more luminous, overpower and diffipate the animal Spirits which are employed in fight; on the contrary, those that are more obscure do not give the animal Spirits a sufficient Exercise; whereas the Rays that produce in us the Idea of Green, fall upon the Eye in such a due Proportion, that they give the animal Spirits their proper Play, and by keeping up the Struggle in a just Ballance, excite a very pleasing and agreeable Sensation. Let the Cause be what it will, the Effect is certain, for which Reason the Poets alcribe to this particular Colour the Epithet of Chearful.

To consider further this double End in the Works of Nature, and how they are at the fame time both useful and entertaining, we find that the most important Parts in the vegetable World are those which are the most beautiful. These are the Seeds by which the feveral Races of Plants are propagated and continued, and which are always lodged in Flowers or Blossoms. Nature seems to hide her principal Design, and to be industrious in making the Earth gay and delightful, while she is carrying on her great Work, and intent upon her own Preservation. The Husbandman after the same manner is employed in laying out the whole Country into a kind of Garden or Land kip, and making every thing smile about him, whilst in reality he thinks of nothing but of the Harvest, and En-

crease which is to arise from it.

WE may further observe, how Providence has taken care to keep up this Chearfulness in the Mind of Man, by having formed it after such a manner,

as to make it capable of conceiving Delight from feveral Objects which feem to have very little Use in them; as from the Wildness of Rocks and Defarts, and the like grotesque Parts of Nature. Those who are versed in Philosophy may still carry this Consideration higher, by observing that if Matter had appeared to us endowed only with those real Qualities which it actually possesses, it would have made but a very joyless and uncomfortable Figure; and why has Providence given it a Power of producing in us such imaginary Qualities, and Taftes, and Colours, Sounds and Smells, Heat and Cold, but that Man, while he is conversant in the lower Stations of Nature, might have his Mind cheared and delighted with agreeable Sensations? In short, the whole Universe is a kind of Theatre filled with Objects that either raise in us Pleasure, Amusement, or Admiration.

THE Reader's own Thoughts will suggest to him the Vicissitude of Day and Night, the Change of Seasons, with all that Variety of Scenes which diversify the Face of Nature, and fill the Mind with a perpetual Succession of beautiful and pleasing I-

mages.

I shall not here mention the several Entertainments of Art, with the Pleasures of Friendship, Books, Conversation, and other accidental Diversions of Life, because I would only take notice of such Incitements to a chearful Temper, as offer themselves to Persons of all Ranks and Conditions, and which may sufficiently shew us that Providence did not design this World should be filled with Murmurs and Repinings, or that the Heart of Man should be involved in Gloom and Melancholy.

I the more inculcate this Chearfulness of Temper, as it is a Virtue in which our Countrymen are observed to be more deficient than any other Na-

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tion. Melancholy is a kind of Demon that haunts our Island, and often conveys herself to us in an easterly Wind. A celebrated French Novelist, in opposition to those who begin their Romances with the flowry Season of the Year, enters on his Story thus; In the gloomy Month of November, when the People of England hang and drown themselves, a disconsolate Lover walked out into the Fields, &c.

EVERY one ought to fence against the Temper of his Climate or Constitution, and frequently to indulge in himself those Considerations which may give him a Serenity of Mind, and enable him to bear up chearfully against those little Evils and Missortunes which are common to human Nature, and which by a right Improvement of them will produce a Satiety of Joy, and an uninterrupted Hap-

piness.

At the same time that I would engage my Reader to consider the World in its most agreeable Lights, I must own there are many Evils which naturally spring up amidst the Entertainments that are provided for us; but these, if rightly considered, should be far from overcasting the Mind with Sorrow, or destroying that Chearfulness of Temper which I have been recommending. This Interspersion of Evil with Good, and Pain with Pleasure, in the Works of Nature, is very truly ascribed by Mr. Locke, in his Essay on Human Understanding, to a moral Reason in the following Words:

why God hath scattered up and down several Degrees of Pleasure and Pain, in all the things that inviron and affect us, and blended them together, in almost all that our Thoughts and Senses have to do with; that we finding Impersection, Dissatisfaction, and Want of compleat Happiness in all the Enjoyments which the Creatures can afford us, might be led to

feek

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feek it in the Enjoyment of him, with whom there is Fulness of Joy, and at whose Right Hand are Pleasures for evermore.

N° 388.

Monday, May 26.

Ingredior; sanctos ausus recludere Fontes. Virg.

Mr. SPECTATOR,

IT is my Custom, when I read your Papers, to read over the Quotations in the Authors

from whence you take them: As you mentioned

a Passage lately out of the second Chapter of solomen's song, it occasioned my looking into it;

and upon reading it I thought the Ideas so exquifitely soft and tender, that I could not help mak-

ing this Paraphrase of it; which, now it is done,

I can as little forbear fending to you. Some Marks of your Approbation, which I have already re-

ceived, have given me so sensible a Taste of them,

that I cannot forbear endeavouring after them as

often as I can with any Appearance of Success.

I am, SIR,

Your most obedient bumble Servant.

The Second Chapter of Solomon's Song.

A S when in Sharon's Field the blushing Rose
Does its shafte Bosom to the Morn disclose,
Whilst all around the Zephyrs bear
The fragrant Odours thro' the Air:
Or as the Lilly in the shady Vale,
Does o'er each Flow'r with beauteous Pride prevail,
And stands with Dews and kindest Sun-shine blest,
In fair Pre-eminence, superior to the rest:

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So if my Love, with bappy Influence, shed His Eyes, bright Sun-shine on his Lover's Head, Then shall the Rose of Sharon's Field, And whitest Lillies to my Beauties yield. Then fairest Flow'rs with studious Art combine, The Roses with the Lillies join, And their united Charms are less than mine.

As much as fairest Lillies can surpass A Thorn in Beauty, or in Height the Grass: So does my Love among the Virgins shine, Adorn'd with Graces more than half divine: Or as a Tree, that, glorious to behold, Is bung with Apples all of ruddy Gold. Hesperian Fruit! and beautifully bigh, Extends its Branches to the Sky; So does my Love the Virgin's Eyes invite: 'Tis he alone can fix their wandring Sight, Among ten thousand eminently bright.

Beneath his pleasing Shade My wearied Limbs at ease I laid, And on his fragrant Boughs reclin'd my Head. I pull'd the golden Fruit with eager haste, Sweet was the Fruit, and pleasing to the Taste: With sparkling Wine he crown'd the Bowl, With gentle Ecstasies he fill'd my Soul; Joyous we sate beneath the shady Grove, And o'er my Head he bung the Banners of his Love.

I faint! I die! my labouring Breast Is with the mighty Weight of Love opprest: I feel the Fire possess my Heart, And Pain convey'd to every Part. Thro' all my Veins the Passion flies, My feeble Soul for sakes its Place, A trembling Faintness seals my Eyes, And Paleness dwells upon my Face; VOL. V.

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Oh! let my Love with pow'rful Odours stay My fainting lovesick Soul, that dies away; One Hand beneath me let him place, With t'other press me in a chaste Embrace.

I charge you, Nymphs of Sion, as you go Arm'd with the sounding Quiver and the Bow, Whilst thro' the lonesome Woods you rove, You ne'er disturb my sleeping Love.

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Be only gentle Zephyts there, With downy Wings to fan the Air; Let facred Silence dwell around, To keep off each intruding Sound:

And when the balmy Slumber leaves his Eyes, May he to Joys, unknown till then, arise.

But see! he comes, with what majestick Gate He onward bears his lovely State,

Now thro' the Lattice he appears,
With softest Words dispels my Fears;
Arise, my Fair-one, and receive
All the Pleasures Love can give.
For now the sullen Winter's past,
No more we fear the Northern Blast:
No Storms nor threatning Clouds appear,
No falling Rain deforms the Year.
My Love admits of no delay,
Arise, my Fair, and come away.

Already, see! the teeming Earth
Brings forth the Flow'rs, her beauteous Birth.
The Dews, and soft descending Show'rs,
Nurse the new-born tender Flow'rs.
Hark! the Birds melodious sing,
And sweetly usher in the Spring.
Close by his Fellow sits the Dove,
And billing whispers her his Love.
The spreading Vines with Blossoms swell,
Diffusing round a grateful Smell.

Arise, my Fair-one, and receive All the Blessings Love can give: For Love admits of no delay, Arise, my Fair, and come away.

As to its Mate the constant Dove Flies thro' the Covert of the spicy Grove, So let us hasten to some lone some Shade, There let me safe in thy lov'd Arms be laid,

Where no intruding bateful Noise Shall damp the Sound of thy melodi

Shall damp the sound of thy melodious Voice; Where I may gaze, and mark each beauteous Grace; For sweet thy Voice, and lovely is thy Face.

As all of me, my Love, is thine,
Let all of thee be ever mine.
Among the Lillies we will play,
Fairer, my Love, thou art than they;
Till the purple Morn arise,
And balmy Sleep for sake thine Eyes;
Till the gladsome Beams of Day
Remove the Shades of Night away:

Then when soft Sleep shall from thy Eyes depart, Rise like the bounding Roe, or lusty Hart,

Glad to behold the Light again
From Bether's Mountains darting o'er the Plain.
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Nº 389.

Tuesday, May 27.

Meliora pii docuere parentes.

Hor.

Othing has more surprized the Learned in England, than the Price which a small Book, entitled spaccio della Bestia triomfante, bore in a late Auction: This Book was sold for thirty Pound. As it was written by one Jordanus Brunus, a professed Atheist, with a Design to depreciate Religion, every one was apt to fancy, from the extravagant

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Price it bore, that there must be something init ve-

ry formidable.

I must confess, that happening to get a Sight of one of them my self, I could not forbear perusing it with this Apprehension; but sound there was so very little Danger in it, that I shall venture to give my Readers a fair Account of the whole Plan upon which this wonderful Treatise is built.

THE Author pretends that Jupiter once upon a time resolved on a Reformation of the Constellations; for which purpose having summoned the Stars together, he complains to them of the great Decay of the Worship of the Gods, which he thought so much the harder, having called several of those Celestial Bodies by the Names of the Heathen Deities, and by that means made the Heavens as it were a Book of the Pagan Theology. Momus tells him, that this is not to be wonder'd at, fince there were so many scandalous Stories of the Deities; upon which the Author takes Occasion to cast Reflections upon all other Religions, concluding, that Jupiter, after a full Hearing, discarded the Deities out of Heaven, and called the Stars by the Names of the Moral Virtues.

This short Fable, which has no Pretence in it to Reason or Argument, and but a very small Share of Wit, has however recommended it self wholly by its Impiety to those weak Men, who would distinguish themselves by the Singularity of their

Opinions.

THERE are two Considerations which have been often urged against Atheists, and which they never yet could get over. The first is, that the greatest and most eminent Persons of all Ages have been against them, and always complied with the publick Forms of Worship established in their respective Countries, when there was nothing in them either

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either derogatory to the Honour of the supreme Being, or prejudicial to the Good of Mankind.

THE Plato's and Cicero's among the Antients; the Bacons, the Boyles, and the Lockes, among our own Countrymen; are all Instances of what I have been saying: Not to mention any of the Divines, however celebrated, since our Adversaries challenge all those, as Men who have too much Interest in this Case to be impartial Evidences.

But what has been often urged as a Consideration of much more Weight, is not only the Opinion of the Better Sort, but the general Consent of Mankind to this great Truth; which I think could not possibly have come to pass, but from one of the three following Reasons; either that the Idea of a God is innate and co-existent with the Mind it self; or that this Truth is so very obvious, that it is discover'd by the first Exertion of Reason in Persons of the most ordinary Capacities; or, lastly, that it has been deliver'd down to us thro' all Ages by a Tradition from the first Man.

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THE Atheists are equally confounded, to whichever of these three Causes we assign it; they have been so pressed by this last Argument from the general Consent of Mankind, that after great Search and Pains they pretend to have found out a Nation of Atheists, I mean that polite People the Hottentots.

I dare not shock my Readers with a Description of the Customs and Manners of these Barbarians, who are in every respect scarce one Degree above Brutes, having no Language among them but a consused Gabble, which is neither well understood by themselves or others.

It is not however to be imagin'd how much the Atheists have gloried in these their good Friends and Allies.

Tho' even this Point has, not without Reason, been several times controverted, I see no Manner of Harm it could do Religion, if we should entirely give them up this elegant Part of Mankind.

METHINKS nothing more shews the Weakness of their Cause, than that no Division of their Fellow-Creatures join with them, but those among whom they themselves own Reason is almost defaced, and who have little else but their Shape, which can entitle them to any Place in the Species.

BESIDES these poor Creatures, there have now and then been Instances of a few crazed People in several Nation, who have denied the Existence of

a Deity.

THE Catalogue of these is however very short; even Vanini, the most celebrated Champion for the Cause. professed before his Judges that he believed the Existence of a God, and taking up a Straw which lay before him on the Ground, assured them, that alone was sufficient to convince him of it; alledging several Arguments to prove that 'twas impossible Nature alone could create any thing.

I was the other Day reading an Account of Cafimir Liszinsky, a Gentleman of Poland, who was convicted and executed for this Crime. The Manner of his Punishment was very particular. As soon as his Body was burnt, his Ashes were put into a Cannon, and shot into the Air towards Tartary.

I am apt to believe, that if something like this Method of Punishment should prevail in England, such is the natural good Sense of the British Nation, that whether we ramm'd an Atheist whole into a great Gun, or pulverized our Insidels, as they

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they do in Poland, we should not have many Char-

ges.

I should, however, propose, while our Ammunition lasted, that instead of Tartary, we should always keep two or three Cannons ready pointed towards the Cape of Good-Hope, in order to shoot our Unbelievers into the Country of the Hottentots.

In my Opinion, a folemn judicial Death is too great an Honour for an Atheist, tho' I must allow the Method of exploding him, as it is practifed in this ludicrous kind of Martyrdom, has something in it proper enough to the Nature of his Offence.

THERE is indeed a great Objection against this Manner of treating them. Zeal for Religion is of so affective a Nature, that it seldom knows where to rest; for which Reason I am afraid, after having discharged our Atheists, we might posfibly think of shooting off our Sectaries; and, as one does not foresee the Vicissitude of human Affairs, it might one time or other come to a Man's own Turn to fly out of the Mouth of a Demiculverin.

IF any of my Readers imagine that I have treated these Gentlemen in too ludicrous a Manner, I must confess, for my own part, I think reasoning against such Unbelievers upon a Point that shocks the common Sense of Mankind, is doing them too great an Honour, giving them a Figure in the Eye of the World, and making People fancy that they have more in them than they really have.

As for those Persons who have any Scheme of Religious Worship, I am for treating such with the utmost Tenderness, and should endeavour to hew them their Errors with the greatest Temper and Humanity: But as these Miscreants are for throwing down Religion in general, for stripping Mankind of what themselves own is of excellent

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Use in all great Societies, without once offering to establish any thing in the room of it; I think the best way of dealing with them, is to retort their own Weapons upon them, which are those of Scorn and Mockery.

Nº 390. Wednesday, May 28.

Non pudendo sed non faciendo id quod non decet impudentia nomen effugere debemus. Tull.

MANY are the Epistles I receive from Ladies extremely afflicted that they lie under the Observation of scandalous People, who love to defame their Neighbours, and make the unjustest Interpretation of innocent and indifferent Actions. They describe their own Behaviour so unhappily, that there indeed lies some Cause of Suspicionupon them. It is certain, that there is no Authority for Persons who have nothing else to do, to pass away Hours of Conversation upon the Miscarriages of other People; but fince they will do fo, they who value their Reputation should be cautious of Appearances to their Disadvantage. But very often our young Women, as well as the middleaged and the gay Part of those growing old, without entring into a formal League for that purpole, to a Woman agree upon a short Way to preserve their Characters, and go on in a Way that at best is only not vicious. The Method is, when an illnatur'd or talkative Girl has faid any thing that bears hard upon some Part of another's Carriage, this Creature, if not in any of their little Cabals, is run down for the most censorious dangerous Body in the World. Thus they guard their Reputation rather than their Modesty; as if Guilt lay in being under the Imputation of a Fault, and not in a Commission of it. Orbicilla is the kindest poor thing in the Town, but the most blushing Crea-

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Creature living: It is true she has not lost the Sense of Shame, but she has lost the Sense of Innocence. If she had more Confidence, and never did any thing which ought to stain her Cheeks, would she not be much more modest without that ambiguous Suffusion, which is the Livery both of Guilt and Innocence? Modefty confifts in being confcious of no Ill, and not in being ashamed of having done it. When People go upon any other Foundation than the Truth of their own Hearts for the Conduct of their Actions, it lies in the Power of scandalous Tongues to carry the World before them, and make the rest of Mankind fall in with the Ill for fear of Reproach. On the other hand, to do what you ought, is the ready way to make Calumny either filent, or ineffectually malicious. Spencer, in his Fairy Queen, says admirably to young Ladies under the Distress of being defamed;

The best, said he, that I can you advise,
Is to avoid th' Occasion of the Ill;
For when the Cause, whence Evil doth arise,
Removed is, th' Effect surceaseth still.
Abstain from Pleasure, and restrain your Will,
Subdue Desire, and bridle loose Delight;
Use scanted Diet, and sorbear your Fill;
Shun Secrecy, and talk in open sight:
So shall you soon repair your present evil Plight.

Instead of this Care over their Words and Actions, recommended by a Poet in old Queen Bess's Days, the modern Way is to do and say what you please, and yet be the prettiest sort of Woman in the World. If Fathers and Brothers will defend a Lady's Honour, she is quite as safe as in her own Innocence. Many of the Distressed, who suffer under the Malice of evil Tongues, are so harmless that they are every Day they live asseptill twelve

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at Noon; concern themselves with nothing but their own Persons till two; take their necessary Food between that Time and four; visit, go to the Play, and fit up at Cards till towards the enfuing Morn; and the malicious World shall draw Conclusions from innocent Glances, short Whispers, or pretty familiar Ralleries with fashionable Men, that these Fair-ones are not as rigid as Vestals. It is certain, say these goodest Creatures, very well, that Virtue does not confift in constrain'd Behaviour and wry Faces, that must be allow'd; but there is a Decency in the Aspect and Manner of Ladies contracted from a Habit of Virtue, and from general Reflections that regard a modest Conduct, all which may be understood, tho' they cannot be described. A young Woman of this Sort claims an Esteem mixed with Affection and Honour, and meets with no Defamation; or if the does, the wild Malice is overcome with an undisturbed Perseverance in her Innocence. To speak freely, there are such Coveys of Coquets about this Town, that if the Peace were not kept by some impertinent Tongues of their own Sex, which keep them under some Restraint, we should have no manner of Engagement upon them to keep

As I am a SPECTATOR, and behold how plainly one Part of Womankind ballance the Behaviour of the other, whatever I may think of Tale-bearers or Slanderers, I cannot wholly suppress them, no more than a General would discourage Spies. The Enemy would easily surprize him whom they knew had no Intelligence of their Motions. It is so far otherwise with me, that I acknowledge I permit a She-Slanderer or two in every Quarter of the Town, to live in the Characters of Coquets, and take all the innocent Free-

No 38

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doms of the rest, in order to send me Information of the Behaviour of their respective Sister-hoods.

Bur as the Matter of Respect to the World, which looks on, is carried on, methinks it is so very easy to be what is in the general called virtuous, that it need not cost one Hour's Reflection in a Month to preserve that Appellation. It is pleafant to hear the pretty Rogues talk of Virtue and Vice among each other: She is the laziest Creature in the World, but I must confess strictly virtuous: The peevishest Hussy breathing, but as to her Virtue she is without Blemish: She has not the least Charity for any of her Acquaintance, but I must allow her rigidly Virtuous. As the unthinking Part of the Male World call every Man a Man of Honour who is not a Coward; fo the Crowd of the other Sex terms every Woman who will not be a Wench virtuous.

No 391. Thursday, May 29.

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Non tu prece poscis emaci, Qua nisi seductis nequeas committere Divis; At bona pars procerum tacita libabit acerra. Haud cuivis promptum est, murmurque humilesque susurros

Tollere de Templis; & aperto vivere voto. Mens bona, fama, fides, bæc clare, & ut audiat bos-

WHERE Homer represents Phanix, the Tutor of Achilles, as persuading his Pupil to lay aside his Resentments, and give himself up to the

the Entreaties of his Countrymen, the Poet, in order to make him speak in Character, ascribes to him a Speech full of those Fables and Allegories which old Men take delight in relating, and which are very proper for Instruction. The Gods, says he, suffer themselves to be prevailed upon by Entreaties. When Mortals have offended them by their Transgressions, they appeale them by Vows and Sacrifices. You must know, Achilles, that PRAY-ERS are the Daughters of Jupiter. They are crip. pled by frequent Kneeling, have their Faces full of Cares and Wrinkles, and their Eyes always saft towards Heaven. They are constant Attendants on the Goddess ATE, and march behind her. This Goddess walks forward with a bold and haughty Air, and being very light of foot, runs thro' the whole Earth, grieving and afflicting the Sons of Men. She gets the Start of PRAYERS, who always follow her, in order to heal those Persons whom she wounds. He who honours these Daughters of Jupiter, when they draw near to bim, receives great Benefit from them; but as for him who rejects them, they intreat their Father to give his Orders to the Goddess ATE to punish bim for his Hardness of Heart. This noble Allegory needs but little Explanation; for whether the Goddess A TE signifies Injury, as some have explained it; or Guilt in general, as others; or divine Justice, as I am the more apt to think; the Interpretation is obvious enough.

I shall produce another Heathen Fable relating to Prayers, which is of a more diverting kind. One would think by some Passages in it, that it was composed by Lucian, or at least by some Author who has endeavour'd to imitate his Way of Writing; but as Dissertations of this nature are more curious than useful, I shall give my Reader the Fable, without any further Enquiries after the

Author.

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MENIPPUS the Philosopher was a second time taken up into Heaven by Jupiter, when for his Entertainment he lifted up a Trap-door that was placed by his Foot-stool. At its rising, there is sued through it such a Din of Cries as astonished the Philosopher. Upon his asking what they meant, Jupiter told him they were the Prayers that were sent up to him from the Earth. Menippus, amidst the Confusion of Voices, which was so great, that nothing less than the Ear of Jove could distinguish them, heard the Words, Riches, Honour, and Long-Life repeated in several different Tones and Languages. When the first Hubbub of Sounds was over, the Trap-door being left open, the Voices came up more separate and distinct. The first Prayer was a very odd one, it came from Athens, and desir'd supiter to increase the Wisdom and the Beard of his humble Supplicant. Menippus knew it by the Voice to be the Prayer of his Friend Licander the Philosopher. This was succeeded by the Petition of one who had just laden a Ship, and promised Jupiter, if he took care of it, and return'd it bome again full of Riches, he would make him an Offering of a Silver-Cup. Jupiter thanked him for nothing; and bending down his Ear more attentively than ordinary, heard a Voice complaining to him of the Cruelty of an Ephesian Widow, and begging him to breed Compassion in her Heart: This, Says Jupiter, is a very honest Fellow, I have received a great deal of Incense from him; I will not be so cruel to him as to hear his Prayers. He was then interrupted with a whole Volly of Vows, which were made for the Health of a tyrannical Prince by his Subjects, who prayed for him in his Presence. Menippus was surprized, after having listned to Prayers offer'd up with so much Ardonr and Devotion, to hear low Whispers from the same Assembly, expostulating with Jove for suffering such a Tyrant to live, and asking him bow bis Thunder could lie idle? Jupiter was so offended VOL. V.

at these prevaricating Rascals, that he took down the first Vows, and puffed away the last: The Philosopher seeing a great Cloud mounting upwards, and making its way directly to the Trap-Door, enquired of Jupiter what it meant. This, fays Jupiter, is the Smoke of a whole Hecatomb that is offer'd meby the General of an Army, who is very importunate with me to let him cut off an bundred thousand Men that are drawn up in Array against bim: What does the impudent Wretch think I fee in him, to believe that I will make a Sacrifice of so many Mortals as good as bimself, and all this to his Glory, forsooth? But bark, Says Jupiter, there is a Voice I never heard but in time of Danger; 'tis a Rogne that is shipwreck'din the Ionian Sea: I fav'd bim on a Plank but three Days ago, upon his Promise to mend his Manners, the Scoundrel is not worth a Groat, and yet has the Impudence to offer me a Temple if I will keep him from finking - But yonder, Says be, is a special Youth for you, be desires me to take his Father, who keeps a great Estate from bim, out of the Miseries of buman Life. The old Fellow shall live till he makes bis Heart ake, I can tell him that for his Pains. This was follow'd by the foft Voice of a pious Lady, defiring Jupiter that she might appear amiable and charming in the fight of ber Emperor. As the Philosopher was reflecting on this extraordinary Petition, there blew a gentle Wind thro' the Trap-Door, which he at first mistook for a Gale of Zephyrs, but efterwards found it to be a Breeze of Sighs: They smelt strong of Flowers and Incense, and were succeeded by most passionate Complaints of Wounds and Torments, Fires and Arrows, Cruelty, Despair and Death. Menippus fancied that such lamentable Cries arose from some general Execution, or from Wretches lying under the Torture; but Jupiter told him that they came up to him from the Isle of Paphos, and that be every Day received Complaints of the same Nature

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ture from that whimfical Tribe of Mortals who are called Lovers. I am so trifled with, says be, by this Generation of both Sexes, and find it so impossible to please them, whether I grant or refuse their Petitions, that I shall order a Western Wind for the future to intercept them in their Passage, and blow them at random upon the Earth. The last Petition I heard was from a very aged Man of near an bundred Years old, begging but for one Year more of Life, and then promising to die contented. This is the rarest old Fellow! Says Jupiter. He has made this Prayer to me for above twenty Years together. When he was but fifty Years old, be defired only that he might live to see his Son settled in the World; I grantedit. He then begged the same Favour for his Daughter, and afterwards that he might see the Education of a Grandson: When all this was brought about, be puts up a Petition that he might live to finish a House he was building. In fort, be is an unreasonable old Cur, and never wants an Excuse; I will bear no more of him. Upon which, he flung down the Trap-Door in a Paffion, and was refolv'd to give no more Audiences that Day.

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Notwithstanding the Levity of this Fable, the Moral of it very well deserves our Attention, and is the same with that which has been inculcated by socrates and Plato, not to mention Juvenal and Persius, who have each of them made the finest Satire in their whole Works upon this Subject. The Vanity of Mens Wishes, which are the natural Prayers of the Mind, as well as many of those secret devotions which they offerto the supreme Being, are sufficiently exposed by it. Among other Reasons for set Forms of Prayer, I have often thought it a very good one, that by this Means the Folly and Extravagance of Mens Desires may be kept within due Bounds, and not break out in abfurd

328 The SPECTATOR. No 391. furd and ridiculous Petitions on so great and solemn an Occasion.

N° 392.

Friday, May 30.

Per Ambages & Ministeria Deorum Præcipitandus est liber Spiritus.

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To the SPECTATOR,

The Transformation of Fidelio into a Looking-Glass

Ladies entertain'd the Company with a Relation of a Coquet in the Neighbourhood, who

had been discover'd practifing before her Glass.

To turn the Discourse, which from being witty grew to be malicious, the Matron of the Family.

took occasion, from the Subject, to wish that there were to be found amongst Men such faithful

Monitors to dress the Mind by, as we consult to

adorn the Body. She added, that if a fincere Friend

were miraculously changed into a Looking-Glass,

fhe should not be ashamed to ask its Advice very often. This whimsical Thought worked so much

upon my Fancy the whole Evening, that it pro-

' duc'd a very odd Dream.

METHOUGHT, that as I stood before my Glass, the Image of a Youth, of an open ingenuous Afpect, appear'd in it; who with a shrill Voice spoke

in the following manner.

THE Looking-Glass, you see, was heretosore a Man, even I the unfortunate Fidelio. I had two

Brothers, whose Deformity in Shape was made out by the Clearness of their Understanding: It

must be owned however, that (as it generally happens they had each a Perverseness of Humour suit-

'able to their Distortion of Body. The eldest,
'whose Belly sunk in monstrously, was a great
'Cow-

Coward; and tho'his splenetick contracted Tem-' per made him take fire immediately, he made Objects that befet him appear greater than they were. The fecond, whose Breast swelled into a bold Relievo, on the contrary, took great Pleasure in ' lessening every thing, and was perfectly the Reverse of His Brother. These Oddnesses pleas'd 'Company once or twice, but difgusted when often feen; for which reason the young Gentlemen were fent from Court to study Mathematicks as the University.

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' I need not acquaint you, that I was very well 'made, and reckon'd a bright polite Gentleman. I was the Confident and Darling of all the Fair; ' and if the Old and Ugly spoke ill of me, all the 'World knew it was because I scorned to flatter them. No Ball, no Assembly was attended till I had been consulted. Flavia colour'd her Hair before me, Celia shew'd me her Teeth, Panthea ' heaved her Bosom, Cleora brandished her Diamond; 'I have feen Cloe's Foot, and tied artificially the

Garters of Rhodope.

'Trs a general Maxim, that those who doat upon themselves, can have no violent Affection 'for another: But on the contrary, I found that the Womens Paffion for me role in proportion to the Love they bore to themselves. This was verify'd in my Amour with Narciffa, who was fo constant to me, that it was pleasantly said, Had I been little enough, she would have hung meat her Girdle. The most dangerous Rival I had, was a gay empty Fellow, who by the Strength of a long Intercourse with Narcissa, joined to his natural Endowments, had formed himself into a perfect Resemblance with her. I had been discarded, had she not observed that he frequently asked my Opinion about Matters of the last con-E e 3 fequence: 330 The SPECTATOR. No 392. fequence: This made me still more considerable in her Eye.

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'THO' I was eternally careffed by the Ladies, fuch was their Opinion of my Honour, that I was never envy'd by the Men. A jealous Lover of ' Narcissa one day thought he had caught her in an ' amorous Conversation; for tho' he was at such 'a distance that he could hear nothing, he imagined ftrange things from her Airs and Gestures. Sometimes with a ferene Look she stepped back in a Iistning Posture, and brightened into an innocent 'Smile. Quickly after the swelled into an Air of ' Majesty and Disdain, then kept her Eyes half shut after a languishing manner, then cover'd her Blushes with her Hand, breathed a Sigh, and feem'd ready to fink down. In rushed the furious Lover; but how great was his Surprize to see no one there but the innocent Fidelio, with his Back against the

Wall betwixt two Windows?

Let me hasten to that which cost me my Life,

SHE had the misfortune to have the Small-

and Narcissa her Happiness.

Pox, upon which I was expressly forbid her Sight, it being apprehended that it would increase her Distemper, and that I should infallibly catch it at the first Look. As soon as she was suffer'd to leave her Bed, she stole out of her Chamber, and found me all alone in an adjoining Apartment. She ran with Transport to her Darling, and without Mixture of Fear, lest I should dis-

Ilike her. But, oh me! what was her Fury when the heard me say, I was afraid and shock'd at so loathsome a Spectacle. She stepped back, swolling with Page to see if I had the Inselence to

e len with Rage, to see if I had the Insolence to repeat it. I did with this Addition, that her ill-tim'd Passion had encreased her Ugliness. En-

raged, inflamed, distracted, she snatched a Bod-

kin, and with all her Force stabbed me to the Heart. Dying, I preferv'd my Sincerity, and express'd the Truth, tho' in broken Words; and by reproachful Grimaces to the last I mimick'd

the Deformity of my Murderess.

" CUPID, who always attends the Fair, and pity'd the Fate of so useful a Servant as I was. obtain'd of the Destinies that my Body should remain incorruptible, and retain the Qualities my Mind had possessed. I immediately lost the Figure of Man, and became smooth, polished, and bright, and to this day am the first Favourite of the Ladies.

N° 393. Saturday, May 31.

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dn, Nescio qua præter solitum dulcedine læti.

OOKING over the Letters that have been fent me, I chanced to find the following one, which I received about two years ago from an ingenious Friend, who was then in Denmark.

Dear Sir. Copenhagen, May 1. 1710.

HE Spring with you has already taken pos-' session of the Fields and Woods: Now is ' the Season of Solitude, and of moving Complaints 'upon trivial Sufferings: Now the Griefs of Lovers begin to flow, and their Wounds to bleed 'afresh. I too, at this Distance from the softer Climates, am not without my Discontents at prefent. You perhaps may laugh at me for a most Romantick Wretch, when I have disclosed to 'you the Occasion of my Uneafiness; and yet I cannot help thinking my Unhappiness real, in be-'ing confined to a Region, which is the very Reverse of Paradise. The Seasons here are all of them unpleasant, and the Country quite destitute

of Rural Charms. I have not heard a Bird fing, nor a Brook murmur, nor a Breeze whisper, neither have I been blest with the Sight of a flowry

Meadow these two Years. Every Wind here is a Tempest, and every Water a turbulent Ocean.

'I hope, when you reflect a little, you will not think the Grounds of my Complaint in the least

frivolous and unbecoming a Man of serious Thought; fince the Love of Woods, of Fields

and Flowers, of Rivers and Fountains, feems to

be a Passion implanted in our Natures the most early of any, even before the Fair Sex had a Be-

ing.

I am, Sir, &c.

COULD I transport my self with a Wish from one Country to another, I should chuse to pass my Winter in Spain, my Spring in Italy, my Summer in England; and my Autumn in France. Of all these Seasons there is none that can vie with the Spring for Beauty and Delightfulness. It bears the same Figure among the Seasons of the Year, that the Morning does among the Divisions of the Day, or Youth among the Stages of Life. The English Summer is pleasanter than that of any other Country in Europe, on no other account but because it has a greater Mixture of Spring in it. The Mildness of our Climate, with those frequent Refreshments of Dews and Rains that fall among us, keepup a perpetual Chearfulness in our Fields, and fill the hottest Months of the Year with a lively Verdure.

In the opening of the Spring, when all Nature begins to recover her felf, the same animal Pleasure which makes the Birds sing, and the whole Brute Creation rejoice, rises very sensibly in the Heart of Man. I know none of the Poets who have observed so well as Milton these secret Overslowings of Gladness which diffuse themselves thro' the Mind

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of the Beholder, upon surveying the gay Scenes of Nature; he has touch'd upon it twice or thrice in his Paradise Lost, and describes it very beautifully under the Name of Vernal Delight, in that Passage where he represents the Devil himself as almost sensible of it.

Blossoms and Fruits at once of golden hue
Appear'd, with gay enamel'd Colours mixt;
On which the Sun more glad impress'd his Beams
Than in fair evening Cloud, or humid Bow,
When God hath shower'd the Earth, so lovely
seem'd

That Landskip: And of pure now purer Air Meets his approach, and to the Heart inspires Vernal Delight, and Joy able to drive All Sadness but Despair, &c.

MANY Authors have written on the Vanity of the Creature, and represented the Barrenness of every thing in this World, and its Incapacity of producing any folid or substantial Happiness. As Discourses of this Nature are very useful to the sensual and voluptuous; those Speculations which shew the bright fide of things, and lay forth those innocent Entertainments which are to be met with among the several Objects that encompass us, are no less beneficial to Men of dark and melancholy Tempers. It was for this Reason that I endeavoured to recommend a Chearfulness of Mind in my two last Saturday's Papers, and which I would fill inculcate, not only from the Consideration of our felves, and of that Being on whom we depend, or from the general Survey of that Universe in which we are placed at present, but from Reslections on the particular Season in which this Paper 15 written. The Creation is a perpetual Feast to the Mind of a good Man, every thing he fees chears

and delights him; Providence has imprinted fo many Smiles on Nature, that it is impossible for a Mind, which is not funk in more gross and sensu. al Delights, to take a Survey of them without feveral secret Sensations of Pleasure. The Psalmist has in feveral of his divine Poems celebrated those beautiful and agreeable Scenes which make the Heart glad, and produce in it that vernal Delight

which I have before taken norice of.

NATURAL Philosophy quickens this Tafte of the Creation, and renders it not only pleasing to the Imagination, but to the Understanding. It does not rest in the Murmur of Brooks, and the Melody of Birds, in the Shade of Groves and Woods, or in the Embroidery of Fields and Meadows, but confiders the feveral Ends of Providence which are served by them, and the Wonders of Divine Wisdom which appear in them. It heightens the Pleafores of the Eye, and raises such a rational Admiration in the Soul as is little inferior to Devotion.

It is not in the power of every one to offer up this kind of Worship to the great Author of Nature, and to indulge these more refined Meditations of Heart, which are doubtlefs highly acceptable in his fight; I shall therefore conclude this short Effay on that Pleafure which the Mind naturally conceives from the prefent Season of the Year, by the recommending of a Practice for which every

one has fufficient Abilities.

I would have my Readers endeavour to moralize this natural Pleasure of the Soul, and to improve this vernal Delight, as Milton calls it, into a Christian Virtue. When we find our selves inspired with this pleasing Instinct, this secret Satisfaction and Complacency arising from the Beauties of the Creation, let us confider to whom we stand indebted for all these Entertainments of Sense, and who it is that thus opens his Hand and fills the World

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World with Good. The Apostle instructs us to take advantage of our present Temper of Mind, to graft upon it such a religious Exercise as is particularly conformable to it, by that Precept which advises those who are sad to pray, and those who are merry to fing Pfalms. The Chearfulness of Heart which springs up in us from the Survey of Nature's Works, is an admirable Preparation for Gra-The Mind has gone a great way towards Praise and Thanksgiving, that is filled with such a secret Gladness: A grateful Resection on the supreme Cause who produces it, sanctifies it in the Soul, and gives it its proper Value. Such an habitual Disposition of Mind consecrates every Field and Wood, turns an ordinary Walk into a morning or evening Sacrifice, and will improve those transient Gleams of Joy, which naturally brighten up and refresh the Soul on such Occasions, into an inviolable and perpetual State of Blifs and Happinels.

N° 394.

Monday, June 2.

Bene colligitur hæc Pueris & Mulierculis & Servis & Servorum simillimis Liberis esse grata. Gravi vero homini & ea quæ siunt Judicio certo ponderanti probari posse nullo modo.

Tull.

Have been considering the little and frivolous things which give Men Accesses to one another, and Power with each other, not only in the common and indifferent Accidents of Life, but also in Matters of greater Importance. You see in Elections for Members to sit in Parliament, how far saluting Rows of old Women, drinking with Clowns, and being upon a level with the lowest Part of Mankind in that wherein they themselves are lowest, their Diversions, will carry a Candidate. A Capacity for prostituting a Man's self in his

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his Behaviour, and descending to the present Humour of the Vulgar, is perhaps as good an Ingredient as any other for making a confiderable Figure in the World; and if a Man has nothing elfe. or better, to think of, he could not make his way to Wealth and Distinction by properer Methods, than studying the particular Bent or Inclination of People with whom he converses, and working from the Observation of such their Biass in all Matters wherein he has any Intercourse with them: For his Ease and Comfort he may affure himself, he need not be at the expence of any great Talent or Virtue to please even those who are possessed of the highest Qualifications. Pride in some particular Disguise or other, (often a Secret to the proud Man himself) is the most ordinary Spring of Action among Men. You need no more than to difcover what a Man values himself for; then of all things admire that Quality, but be fure to be failing in it your felf in comparison of the Man whom you court. I have heard, or read, of a Secretary of State in Spain, who served a Prince who was happy in an elegant Use of the Latin Tongue, and often writ Diffratches in it with his own Hand. The King shewed his Secretary a Letter he had written to a foreign Prince, and under the colour of ask. ing his Advice, laid a Trap for his Applause. The honest Man read it as a faithful Counsellor, and not only excepted against his tying himself down too much by some Expressions, but mended the Phrase in others. You may guess the Dispatches that Evening did not take much longer Time. Mr. Secretary, as foon as he came to his own House, fent for his eldest Son, and communicated to him that the Family must retire out of Spain as soon as poffible; for, faid he, the King knows I understand Latin better than he does.

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THIS egregious Fault in a Man of the World. should be a Lesson to all who would make their Fortunes: But a Regard must be carefully had to the Person with whom you have to do; for it is not to be doubted but a great Man of common Sense must look with secret Indignation, or bridled Laughter, on all the Slaves who stand round him with ready Faces to approve and smile at all he says in the gross. It is good Comedy enough to observe a Superior talking half Sentences, and playing an humble Admirer's Countenance from one thing to another, with such Perplexity that he knows not what to fneer in approbation of. But this kind of Complaifance is peculiarly the Manner of Courts: in al' other Places you must constantly go farther in Compliance with the Persons you have to do with, than a mere Conformity of Looks and Gestures. If you are in a Country Life, and would be a leading Man, a good Stomach, a loud Voice. and a rustick Chearfulness will go a great way, provided you are able to drink, and drink any thing. But I was just now going to draw the manner of Behaviour I would advise People to practise under fome Maxim, and intimated, that every one almost was governed by his Pride. There was an old Fellow about forty Years ago so peevish and fretful, tho' a Man of Business, that no one could come at him: But he frequented a particular little Coffee-house, where he triumphed over every body at Trick-track and Baggammon. The way to pass his Office well, was first to be insulted by him at one of those Games in his leisure Hours; for his Vanity was to shew, that he was a Man of Pleafure as well as Bufiness. Next to this fort of Infinuation, which is called in all Places (from its taking its Birth in the Housholds of Princes) making one's Court, the most prevailing way is, by what better bred People call a Present, the Vulgar VOL. V. Ff

a Bribe. I humbly conceive that fuch a thing is conveyed with more Gallantry in a Billet-deux that should be understood at the Bank, than in gross Money: But as to stubborn People, who are so furly as to accept of neither Note or Cash, having formerly dabbled in Chymistry, I can only say that one part of Matter asks one thing, and another another, to make it fluent; but there is nothing but may be dissolved by a proper Mean: Thus the Virtue which is too obdurate for Gold or Paper, shall melt away very kindly in a Liquid. The Island of Barbadoes (a shrewd People) manage all their Ap. peals to Great-Britain, by a skilful Distribution of Citron-water among the Whisperers about Men in Power. Generous Wines do every Day prevail, and that in great Points, where ten thousand times their Value would have been rejected with Indignation.

But to wave the Enumeration of the fundry ways of applying by Presents, Bribes, Management of Peoples Paffions and Affections, in fuch a manner as it shall appear that the Virtue of the best Man is by one Method or other corruptible; let us look out for some Expedient to turn those Pasfions and Affections on the fide of Truth and Honour. When a Man has laid it down for a Position, that parting with his Integrity, in the minutest Circumstance, is losing so much of his very Self, Self love will become a Virtue. By this means Good and Evil will be the only Objects of Dislike and Approbation; and he that injures any Man, has effectually wounded the Man of this Turn as much as if the Harm had been to himself. This feems to be the only Expedient to arrive at Impartiality; and a Man who follows the Dictates of Truth and right Reason, may by Artifice be led into Error, but never can into Guilt.



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